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## THE GREEK ANTHOLOGY

IV



## THE GREEK ANTHOLOGY.

### VOLUME I.

CHRISTIAN EPIGRAMS.  
CHRISTODORUS OF THERES IN EXILE.  
THE CYZICENE EPIGRAMS.  
THE PROEMS OF THE DIFFERENT AN-  
THOLOGIES.  
THE AMATORY EPIGRAMS.  
THE DEDICATORY EPIGRAMS.

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SEPULCHRAL EPIGRAMS.  
THE EPIGRAMS OF SAINT GREGORY  
THE THEOLOGIAN.

### VOLUME III.

THE DECLAMATORY EPIGRAMS.

# THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY  
W. R. PATON

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SIX FIVE VOLUMES

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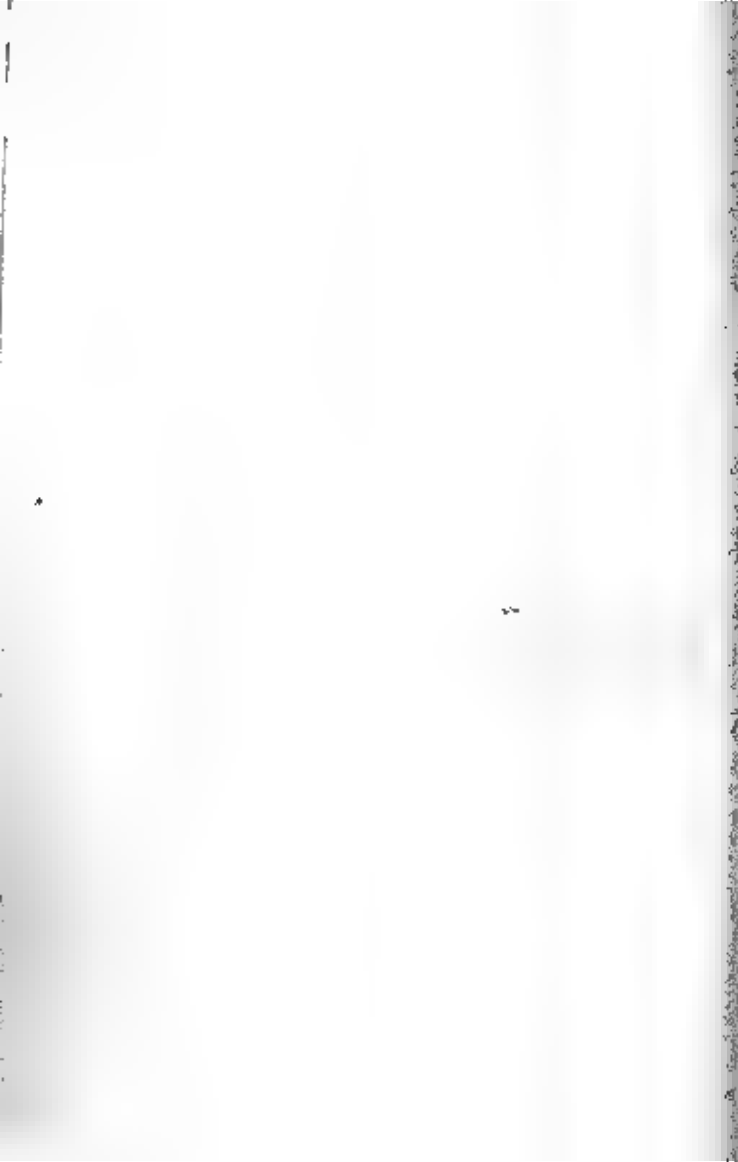
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# GREEK ANTHOLOGY

## BOOK X

### THE HORTATORY AND ADMONITORY EPIGRAMS

THE first seventeen epigrams in this book, some very pretty, are chiefly addresses to harbour gods derived from all three of the main sources of the *Anthology*. We have next, with some epigrams from Agathias' Cycle and some others inserted, a large collection of the epigrams of Pallas of Alexandria, a versifier as to whose merit there is much difference of opinion, but who is at least interesting as the sole poetical representative of his time and surroundings (Nos. 8-99). Then we have 100-103) a short fragment of Philappus' *Stephania*, and then a miscellany mostly not of epigrams but of verse extracts from literary sources.

## ΑΝΘΟΛΟΓΙΑ



### ΕΠΙΓΡΑΜΜΑΤΑ ΠΡΟΤΡΕΠΤΙΚΑ

#### Ι — ΛΕΩΝΙΔΟΥ

Ὁ πλόος ὠραῖος· καὶ γὰρ λαλαγεῦσα χελιδὼν  
ἤδη μέμβλωκεν, χῶ χαρίεις Ζέφυρος·  
λειμώνες δ' ἀνθεύσι, σεσίγηκεν δὲ θάλασσα  
κύμασι καὶ τρηχεὶ πνεύματι βρασσομένη.  
ἀγκύρας ἀνέλοιο, καὶ ἐκλύσαιο γύαια,  
ναυτίλε, καὶ πλώεις πᾶσαν ἐφείς ὀθόνην.  
ταῦθ' ὁ Πρίηπος ἐγὼν ἐπιτέλλομαι ὁ λιμενίτας,  
ἄνθρωφ', ὡς πλώεις πᾶσαν ἐπ' ἐμπορίην.

Goldwin Smith in *Woolsey's Anthologia Polyglotta*, p. 49.  
J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 82, H. O.  
Beeching, *In a Garden*, p. 98.

#### 2.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Ἀκραῖος ῥοθίῃ νηὶ δρόμος, οὐδὲ θάλασσα  
πορφύρει τρομερῇ φρικτῇ χαρασσομένη·  
ἤδη δὲ πλάσσει μὲν ὑπωροφα γυνὰ χελιδὼν  
οἰκία, λειμώνων δ' ἄβρὰ γελᾷ πέταλα.

# GREEK ANTHOLOGY

## BOOK X

### THE HORTATORY AND ADMONITORY EPIGRAMS

#### 1.—LEONIDAS

It is the season for sailing, already the chattering swallow has come, and the pleasant Zephyr, and the meadows bloom, and the sea with its boiling waves lashed by the rough winds has sunk to silence. Weigh the anchors and loose the hawsers, mariner, and sail with every stitch of canvas set. This, O man, I, Priapus, the god of the harbour, bid thee do that thou mayst sail for all kinds of merchandise.

#### 2.—ANTIPATER OF SIDON

It is the season for the ship to travel tearing through the waves; no longer does the sea toss, furrowed by dreadful fret. Already the swallow is building her round houses under the roof, and the tender leaves of the meadows smile. Therefore, ye

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τοῦνεκα μηρύσασθε διμβροχα πείσματα ναῦται,  
 ἔλκετε δ' ἀγκυρας φωλαδας ἐκ λιμενῶν  
 λαίφρα δ' εὐνύφρα προτομίζετε. ταῦθ' ὁ Πρίηπος  
 ὕμνῳ ἑνορμυτας παῖς ἐνέπω Βρομίου.

### 3.—ΑΔΗΛΟΝ

Εἰς ἀδὴν ἰθεῖα κατῆλυσας, εἴτ' ἀπ' Ἀθηνῶν  
 σταίχοις, εἴτε νέκυς μισαί ἐκ Μεροῆς.  
 μὴ σέ γ' ἀνιάτω πατρὸς ὑποστήλα θανόντα·  
 πάντοθεν εἰς ὃ φέρων εἰς ἀδὴν ἀνεμος.

J. A. Symonds, M. D., *Μικαίλικα*.

### 4.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Λῦσον ἀπ' εὐορμῶν δολιχὰ πρυμνήσια νηῶν,  
 εὐτροχα δ' ἐκπετάσας λαίφρα ποντοπόροι,  
 ἔμπορε' χειμῶντες γὰρ ἀπιδράμον, ἄρτι δὲ κύμα  
 γλαυκὸν θηλυναὶ πρηγύγελος Ζέφυρος·  
 ἤδη καὶ φιλοτεκνὸς ὑπὸ τραυλοῖσι χελιδῶν  
 χεῖλεσι καρφίτην πηλοδομαῖ θαλαμον  
 ἀνθεα δ' ἀντέλλουσι κατὰ χθονα τῷ σὺ Πριηπῇ  
 πειθόμενος πασῆς ἀπτεο ναυτιλίας.

### 5.—ΘΤΙΑΛΟΤ

Ἦδη πηλοδομαῦσι χελιδόνες, ἤδη δὲ οἶδμα  
 κολποῦται μαλακὰς εἰς οὐθόνας Ζεφυρος·  
 ἤδη καὶ λειμῶντες ὑπὲρ πετάλων ἔχσαντο  
 ἀνθεα, καὶ τρηχὺς σῖγα μεμυκε πορὸς.  
 σχοινίους μηρύσθε, ἐφ' οὐκάδα φορτίζεσθε  
 ἀγκυρας, καὶ πᾶν λαίφρος ἔφεσθε καλοῖς.  
 ταῦτ' ὕμνῳ πλωουσιν ἐπ' ἐμπορίην ὁ Πρίηπος  
 ὁ λιμενορμῆτης ναυτιλίην γραφόμεαι.

## HORTATORY AND ADMONITORY EPIGRAMS

sailors, coil your wet hawsers and drag the anchors from their nests in the harbour. Haul up your well-woven sails. This is the bidding of me, Priapus of the harbour, the son of Bromius.

### 3.—ANONYMOUS

THE way down to Hades is straight, whether you start from Athens or whether you betake yourself there, when dead, from Meroë. Let it not vex thee to die far from thy country. One fair wind to Hades blows from all lands.<sup>1</sup>

### 4.—MARCUS ARGENTARIUS

Loose the long hawsers from your well-moored ships, and spreading your easily-hoisted sails set to sea, merchant captain. For the storms have taken flight and tenderly laughing Zephyr now makes the blue wave gentle as a girl. Already the swallow, fond parent, is building with its lisping lips its chamber out of mud and straw, and flowers spring up in the land; therefore listen to Priapus and undertake any kind of navigation.

### 5.—THYLLUS

ALREADY the swallows build their mud houses, already on the flood Zephyr is bosomed in the soft sails. Already the meadows shed flowers over their green leaves, and the rough strait closes its lips in silence. Wind up your hawsers and stow the anchors on shipboard, and give all your canvas to the sheets. This is the advice that Priapus of the harbour writes for you who sail the seas seeking merchandise.

<sup>1</sup> Probably an epitaph on an Athenian who died at Meroë.



## GREEK ANTHOLOGY

### 6.—ΣΑΤΤΡΟΤ

Ἦδη μὲν Ζεφύροιο ποητόκου ἰγρὸν ἄημα  
 ἥρέμα λειμώνας πιτνει ἐπ' ἀνθοκόμους  
 Κεκροπίδας δ' ἠχεύει γαληναίῃ δὲ θαλάσῃ  
 μειδίασι, κρυερῶν ἄτρομος ἐξ ἀνέμων.  
 ἀλλ' ἴτε θαρσαλέοι, πρυμνήσια λυατε, ναῦται,  
 πίπνατε δὲ πτερυγῶν λεπταλέας στολίδας.  
 ὦ ἴτ' ἐπ' ἐμπορίην πίσυναι χαριῶντι Πριήπῃ,  
 ὦ ἴτε δὴ λυμένων δαίμονι κειθόμενοι.

### 7.—ΑΡΧΙΟΤ

Τοῦδ' ἐμὲ κυμοπλήγος ἐπὶ σκοπέλοιο Πρίηπον  
 ναῦται Θρηίκιου θέντο πόρου φυλακαί,  
 πολλακίς οἷς ἤϊξα ταχὺς καλοῦσιν ἄρωγός,  
 ξεῖνε, κατὰ πρύμνης ἡδὺν ἄγων Ζεφύρον.  
 τοῖσιν κεν οὐτ' ἄκνισον, ὅπερ θέμις, οὐτ' ἐπιδευή  
 εἶαρος ἀθρήσεις βωμον ἐμὸν στεφάνων,  
 ἀλλ' αἰεὶ θυοέντα καὶ ἔμπυρον οὐδ' ἐκατόμβῃ  
 τόσσον ὅσον τιμὴ δαίμοσιν ἀνδάνεται.

### 8.—ΤΟΥ ΑΥΤΟΥ

Βαῖδε ἰδεῖν ὁ Πριήπος ἐπαιγιαλτίτιδα ναῖα  
 χηλῇν, αἰθυῖας οὐποτε ἰάντιβίαις,<sup>1</sup>  
 φοβος, ἄπουν, οἷόν κεν ἐρημαιησιν ἐπ' ἄκταις  
 ξεσσειαν μογερῶν νήες ἰχθυβολῶν.  
 ἀλλ' ἦν τις γριπεύς με βοηθοῦν ἢ καλαμευτῆς  
 φωνήσῃ, πνοιῆς ἱεμαὶ ὀξύτερος.  
 λείσσω καὶ τὰ θέοντα καθ' ὕδατος ἢ γὰρ ἀπ' ἐργῶν  
 δαίμονες, οὐ μορφᾶς γνωστὸν ἔχουσι τύπον.

<sup>1</sup> Perhaps αἰθυῖαι συντρέφει ἀμφιβίοι, which I translate.

## HORTATORY AND ADMONITORY EPIGRAMS

### 6.—SATYRUS

ALREADY the moist breath of Zephyr, who giveth birth to the grass, falls gently on the flowery meads. The daughters of Cecrops' call, the becalmed sea smiles, untroubled by the cold winds. He of good heart, ye sailors, loose your hawsers and spread out the delicate folds of your ships' wings. Go to trade trusting in gracious Priapus, go obedient to the harbour god.

### 7.—ARCHIAS

STRANGER, I, Priapus, was set up on this sea-beaten rock to guard the Thracian strait,<sup>2</sup> by the sailors, whom I had often rushed to help when they called upon me, bringing from astern the sweet Zephyr. Therefore, as is meet and right, thou shalt never see my altar lacking the fat of beasts or crowns in the spring, but ever smoking with incense and alight. Yet not even a hecatomb is so pleasing to the gods as due honour.

### 8.—BY THE SAME

LITTLE am I to look on, Priapus, who dwell on this spur by the beach, companion of the gulls, denizens of land and sea, with a peaked head and no feet, just such as the sons of toiling fishermen would carve on the desert shore. But if any netsman or rod-fisher call on me for help, I hie me to him quicker than the wind. I see, too, the creatures that move under the water, and indeed the character of us gods is known rather from our actions than from our shapes.

<sup>1</sup> i.e. the swallows.

<sup>2</sup> The Bosphorus.

## GREEK ANTHOLOGY

### 9.—ΑΔΗΛΟΝ

Τὸν βραχύν, ἰχθυβολήες, ὑπὸ σκίνῳ με Πρίηπον  
 στείλαμενοι κωπαιε τὰν ὀλίγων ἄκατον,  
 (δίκτυ' ἄγ' ἀπλώσασθε,) πολὺν δ' ἀλινηχέα βῶκα  
 καὶ σκαρον, οὐ θρίσσης νόσφιν, ἀρυσσάμενοι,  
 γλαυκὸν ἐνιδρυθέρτα νύκτῃ σημίοντορα θήρης  
 τίετ', ἀπ' οὐκ ὀλίγων βαιὸν ἀπαρχόμενοι. 8

### 10.—ΑΡΧΙΟΤ ΝΕΩΤΕΡΟΤ

Πᾶνά με τόνδ' ἱερῆς ἐπὶ λισσύδος, αἰγιαλίτην  
 Πᾶνα, τὸν εὐορμων τῇδ' ἔφορον λιμένων,  
 οἱ γριπῆες ἔθεντα μέλω δ' ἐγὼ ἄλλοτε κύρτοις,  
 ἄλλοτε δ' αἰγιαλοῦ τοῦδε σαγηνοβόλοις  
 ἀλλὰ παράπλει, ξεῖνε· σέθεν δ' ἐγὼ οὐνεκα ταύτης 6  
 εὐποιῆς πέμψω πρηνὺν ἐπισθε νότον.

### 11.—ΣΑΤΤΡΟΤ

Εἴτε σύ γ' ὀρνεόφοιτον ὑπὲρ καλαμῖδα παλύνας  
 ἱξῶ ὀρειβατέεις, εἴτε λαγοκτονέεις,  
 Πᾶνα κάλει. κυνὶ Πᾶν λασίον ποδὸς ἔχνια φαίνει·  
 σύνθεσιν ἀκλινέων Πᾶν ἀνάγει καλάμων.

### 12.—ΑΔΕΣΠΟΤΟΝ

Τῇδ' ὑπὸ τὰν ἄρκευθον ἔτ' ἀμπαίοντες, ὀδῆται,  
 γυῖα παρ' Ἑρμεῖα σμικρὸν ὁδοῦ φύλακι,

<sup>1</sup> Still called so, rather like a herring and goose in shoals.

## HORTATORY AND ADMONITORY EPIGRAMS

### 9.—ANONYMOUS

Ye fishermen who pulled your little boat ashore here (Go, hang out your nets to dry) having had a haul of many sea-swimming gurnard (?) and scorns, not without *thrissa*,<sup>1</sup> honour me with slender first-fruits of a copious catch, the little Priapus under the lentisc bush, the sea-blue god, the revealer of the fish your prey, established in this grove.

### 10.—ARCHIAS THE YOUNGER

The fishermen dedicated me, Pan, here on this holy cliff, Pan of the shore, the guardian of this secure haven. Sometimes I care for the weels, and sometimes for the fishers who draw their seine on this bench. But, stranger, soul past, and in return for this beneficence I will send a gentle south-west wind at thy back.

### 11.—SATYRUS

Whether thou walkest over the hills with bird-lime spread on the reeds to which the birds resort, or whether thou killest hares, call on Pan. Pan shows the bound the track of velvet paw, and Pan guides higher and higher, unbent, the jointed reeden rod.<sup>2</sup>

### 12.—ANONYMOUS

Come and rest your limbs awhile, travellers, here under the juniper by Hermes, the guardian of the

<sup>2</sup> There was a means of gradually lengthening the lined rod so as to reach the birds high up in the trees. I suppose it was put together like a fishing-rod.

## GREEK ANTHOLOGY

μή φύρδαν, δασσοὶ δὲ βαρεῖ γόνυ κάμνετε μόχθῳ  
καὶ διψᾷ, δολιχὰν οἶμον ἀνυσσόμενοι.  
πνοὴ γὰρ καὶ θῶκος εὐσκίος, ἃ θ' ὑπὸ πέτρῃ  
πῖδαξ εὐνήσει γυιοβαρὴ κάματον·  
ἔνδιον δὲ φυγοντες ὀπωρινοῦ κυνὸς ἄσθμα,  
ὥς θέμις, Ἑρμείην εἰνόδιον τίετε.

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### 13.—ΣΑΤΤΡΟΤ

Ἦ καλὸν αἰ δαφναί, καλὸν δ' ὑπὸ πυθμέσιν ὕδωρ  
πιδνεῖ, πυκινὸν δ' ἄλλος ὑποσκιῖαι  
τηλεθυσὺν, ξεφυροῖσιν ἐπιδρομον, ἄλκαρ ὀδύταις  
δίψης καὶ κάματον καὶ φλογὸς ἡέλιον.

### 14.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εὐδία μὲν πόντος παρφύρεται· οὐ γὰρ ἀήτης  
κυματὰ λευκαίνει φρικτὴ χارασσόμενα·  
οὐκίτι δὲ σπιλάδισσι περικλασθεῖσα θάλασσα  
ἔμπαλιν ἀντὶπὸς πρὸς βάθος εἰσάγεται.  
οἱ ξεφυροὶ πνεύουσιν, ἐπιτριζεῖ δὲ χελιδὼν  
κάρφεσι κολλητὸν πηξαμένη θάλαμον.  
θάρσει, ναυτιλιῆς ἔμπεῖραμα, κὰν παρὰ Σύρτιν,  
κὰν παρὰ Σικελικὴν παντοπορῆς κροκάλην  
μόνον ἐνορμίῃ· σο παρὰ βωμοῖσι Πριήπου  
ἢ σκάρων ἢ βῶκος φλέξον ἐρευθομένον.

8

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### 15.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Ἦδη μὲν ξεφύροισι μεμυκτότα κόλπον ἀνοίγει  
εἶαρος εὐλείμων θελξίνοιο χάρις  
ἄρτι δὲ δουρατταῖσιν ἐπαλίσθησε κυλίνδροις  
ὀλκὰς ἀπ' ἡμιονων εἰς βυθὸν ἐλκομένη.

## HORTATORY AND ADMONITORY EPIGRAMS

road—not a mixed crowd, but those of you whose knees ache from heavy toil and who thirst after accomplishing a long day's journey. There is a breeze and a shady seat, and the fountain under the rock will still the weariness that weighs on your limbs. Escaping the midday breath of Autumn's dog-star, honour Hermes of the wayside as is meet.

### 13.—SATYRUS

How lovely are the laurels and the spring that gushes at their feet, while the dense grove gives shade, luxuriant, traversed by Zephyrs, a protection to wayfarers from thirst and toil and the burning sun!

### 14.—AGATHIAS SCHOLASTICUS

This deep lies becalmed and blue; for no gale whitens the waves, ruffling them to a ripple, and no longer do the seas break round the rocks, retiring again to be absorbed in the depth. The Zephyrs blow and the swallow twitters round the straw-glued chamber she has built. Take courage, thou sailor of experience, whether thou journeyest to the Syrtis or to the head of Sicily. Only by the altar of Priapus of the harbour burn a scarus or ruddy gurnards.

### 15.—PAULUS SILENTIARIUS

Now the heart-entrancing spring in all the beauty of her meadows opens the closed folds of her bosom to the Zephyrs; now the ship slides down the wooden rollers, pulled from the beach into the deep. Go

λαίφεα κυρτώσαντες άταρβέες έξιτε, ναῦται,  
 πρηνῶν άμοιβαίης φορτον ές έμπορίης.  
 πιστός υἱησι Πριηπος, έπειθ' έτίειν εύχομαι εἶναι  
 ήματέροι πατρός ξεινοδοκον Βρομου.

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## 16.—ΘΕΑΙΤΗΤΟΣ ΣΧΟΛΑΣΤΙΚΟΣ

Ήδη καλλιπέτηλον έπ' εύκίρποισι λοχείαις  
 ληιον εκ ροδέων άνθοφορεῖ καλύκων·  
 ήδη έπ' άκρεμόνεσσιν ίσοζυγίαν κυπαρίσσων  
 μουσομανής τέττιξ θέλγει ήμαλλοδέτην·  
 και φιλόποις ύπὸ γείσα δομονε τευξασα χελιδών ■  
 ήκγονα πηλοχύταις ξεινοδοκεῖ θαλάμοις.  
 ύπνωει δέ θαλασσα, φιλοζεφυροιο γαλήνης  
 κηφορόρις νώτοις εύδια πεπταμένης,  
 ούκ έπι πρυμναίοισι καταγίλζουσα κορύμβοις,  
 ούκ έπὶ ρήγμινων άφρόν έρευγομένη.  
 ναυτιλε, παντομέδοντι και όρμοδοτήρι Πριήπῳ  
 τευθίδος ή τρίγλης άνθεμόεσσαν Ιτυν,  
 ή σκάρον αύδήεντα παραι βωμοῖσι πυρώσας,  
 άτρομος Ιονίου τέρμα θαλασσοπόρει.

10

## 17.—ΑΝΤΙΦΙΛΟΣ

Άρχέλω, λιμενῖτα, σὺ μέν, μάκαρ, ήπίφ αύρη  
 πέμπε κατ'ά σταθερής οίχομένην όθουνην  
 άχρὶς έπὶ Τρίτωνα· σὶ δ' ήνος άκρα λελογχώς  
 την έπὶ Πυθειου ρύεο ναυσταλίην·  
 κεῖθεν δ', εἰ Φοῖβῳ μεμελήμεθα πάντες άοιδοί,  
 πλεύσομαι εύαιῇ θαρσαλέως Ζεφύρῳ.

6

## HORTATORY AND ADMONITORY EPIGRAMS

forth fearlessly, ye sailors, your sails strutting with the wind, to the gentle task of loading the merchandise ye gain by barter. I, Priapus, am faithful to ships, since I boast that Thetis was the hostess of my father Bromius.<sup>1</sup>

### 16.—THRAETETUS SCHOLASTICUS

ALREADY the fair-foliated field, at her fruitful birth-tide, is aflower with roses bursting from their buds, already on the branches of the alleys cypresses the cicada, mad for music, soothes the sheaf binder, and the swallow, loving parent, has made her house under the eaves and shelters her brood in the mud-plastered chamber. The sea sleeps, the calm dear to the Zephyrus spreads tranquilly over the expanse that bears the ships. No longer do the waters rage against the high-built poops, or belch forth spray on the shore. Mariner, roast first by his altar to Priapus, the lord of the deep and the giver of good havens, a slice of a cuttle fish or of lusted red mullet, or a vocal scarus, and then go fearlessly on thy voyage to the bounds of the Ionian Sea.

### 17 —ANTIPHILUS

BLEST god of the harbour, accompany with gentle breeze the departing sails of Archelaus through the undisturbed water as far as the open sea, and thou who rulest over the extreme point of the beach,<sup>2</sup> save him on his voyage as far as the Pythian shrine. From thence, if all we singers are dear to Phoebus, I will sail trusting in the fair western gale.

<sup>1</sup> Hom. *Il.* v. 135.

<sup>2</sup> Another god.



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### 18.—ΑΡΓΕΝΤΑΡΙΟΥ

Γώβρυ, Διώνυσός σε καὶ ἡ φιλεράστρια Κύπρις  
τέρποι, καὶ γλυκερὰ γράμμασι Πιερίδες·  
ὧν μὲν γὰρ σοφίην ἀποδρέπτεο· τῆς δ' ἐς ἔρωτας  
ἔρχεο· τοῦ δὲ φίλας λαβροπότει κύλικας.

### 19.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἦδὺν παρειῶν πρῶτον θέρος ἡματι τούτῳ  
καίρειο, καὶ γενύων ἡϊθέους ἔλικας,  
Γαίε σὸν δὲ πατὴρ χερὶ δέξεται εὐκτὸν Ἰουλον  
Λεύκιος, αὐξομένου πουλὸν ἐς ἥλιον.  
δωρεῦνται χρυσόισιν, ἐγὼ δ' ἱλαροῖς ἐλθγοῖσιν· δ  
οὐ γὰρ δὴ πλούτου Μοῦσα χεραιοτέρη.

### 20.—ΑΔΔΑΙΟΥ

Ἦν τινα καλὸν ἴδης, εὐθὺς τὸ πρῆγμα κροτείσθω·  
βάξ' ἂ φρονεῖς· δρχεων δράσσεο χερσὶν ὀλαις·  
ἦν δ' εἶπης, "Τίω σε, καὶ ἔσσομαι οἷά τ' ἀδελφός,"  
αἰδώς σου κλαίσει τὴν ἐπὶ τοῦργον ὁδόν.

### 21.—ΦΙΛΟΔΗΜΟΥ

Κύπρι γαληναίη, φιλονύμφιε, Κύπρι δικαίων  
σύμμαχε, Κύπρι Πόθων μήτερ ἀελλοπόδων,  
Κύπρι, τὸν ἡμίσπαστον ἀπὸ κροκέων ἐμὲ παστῶν,  
τὸν χιάσι ψυχὴν Κελτίσι νιφόμενον,  
Κύπρι, τὸν ἡσύχιόν με, τὸν οὐδενὶ κούφα λαλεῦντα, δ  
τὸν σέο πορφυρέῳ κλυζόμενον πελάγει,

## HORTATORY AND ADMONITORY EPIGRAMS

### 18.—MARCUS ARGENTARIUS

GOMPHYS, let Dionysus and Aphrodite, who loves dalliance, delight thee, and the sweet Muses too with their letters. Their wisdom thou hast plucked; but enter now on her loves and drain his dear bowls.

### 19.—APOLLONIDES

SHEAR on this day, Gaius, the first sweet harvest of thy cheeks and the young curls on thy chin. Thy father Lucius will take in his hand what he had prayed to see, the down of thee who shalt grow to look on many suns. Others give golden presents, but I joyful verses, for indeed the Muse is not the inferior of wealth.

### 20.—ADDAEUS

If you see a beauty, strike while the iron is hot. Say what you mean, *testiculos manibus totis attracta*. But if you say "I reverence you and will be like a brother," shame will close your road to accomplishment.

### 21.—PHILODEMUS

CYPRIS of the Calm, lover of bridegrooms; Cypris, ally of the just; Cypris, mother of the tempest-footed Loves, save me, Cypris, a man but half torn away from my saffron bridal chamber, and chilled now to the soul by the snows of Gaul. Save me, Cypris, thy peaceful servant, who utters no vain words to any, tossed as I am now on thy deep blue

## GREEK ANTHOLOGY

Κύπρι φιλορμίστειρα, φιλόργισ, σῶξέ με, Κύπρι,  
Ναϊακοὺς ἤδη, δεσποτι, προς λιμένας.

### 32.—ΒΙΑΝΟΡΟΣ

Μὴ ποδα γυμνὸν ἔρεσσε δι' ὑλάεσσιν ἀταρπὸν  
Αἰγύπτου· χαροπῶν φεῦγε διεξ ὀφίων,  
ἀγρεὺ δονακόδεφα τὸν ἐκ χέρσου δὲ φύλαξαι  
ἴον, ὃ τοξεύειν ὄρνιν ἀπειγόμενος.

### 23.—ΑΥΤΟΜΕΔΟΝΤΟΣ

Νικήτης ὀλίγοις μὲν ἐπὶ προτόνοισιν, ἀήτης  
οἶάτε, πρῆιης ἀρχεται ἐκ μελέτης·  
ἀλλ' ὅταν ἐμπνεύσῃ, κατὰ δ' ἰστίᾳ πάντα φέρηται,  
λαίφεα πακτωσας, μῆσσα θείῃ πελάγῃ,  
ναῖς ἅτα μυριοφορτος, ὥς ἐπὶ τέρματα μύθων  
ἔλθῃ ἀκυμάντους τῆμπροσθεν εἰς λιμένας.

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### 24.—ΚΡΙΝΑΓΟΡΟΥ

Φρὴν ἱερὴ μεγάλου Ἐννοσίχθονος, ἔσσο καὶ ἄλλοις  
ἥπλη, Αἰγαίην οἱ διέπουσιν ἅλα·  
κῆμοι γὰρ Θρήϊκι διωκομένῳ ὑπ' ἀήτη  
ᾠρεξας πρῆε' ἀσπασίῳ λιμένας.

### 25.—ΑΝΤΙΠΑΤΡΟΥ

Φοῖβε, Κεφαλλήνων λιμενοσκόπε, θίνα Πανόρμου  
ναίων, τρηχεῖης ἀντιπέρην Ἰθάκης,

<sup>1</sup> We may compare Book V' 17, and for Nais see Book V' 107. Although he talks as if she were his wife here, she was, of course, his mistress. It is a question if the cold of Gaul and the voyage are literal or metaphorical.

## HORTATORY AND ADMONITORY EPIGRAMS

sea! Cypris, who lovest to bring ships to port, who lovest the solemn rites of wedlock, save me now, my queen, and bring me to the haven of my Naias.<sup>1</sup>

### 22.—BIANOR

FOWLER in search of reeds, move not with naked feet in the forest paths of Egypt, but fly far from the grey-eyed snakes; and hastening on thy way to shoot the birds of the air, beware of being poisoned by the earth.

### 23.—AUTOMEDON

NICETES,<sup>2</sup> like the breeze, when a ship has little sail up, begins with gentle rhetoric, but when he blows strongly and all sails are let out, he stiffens the canvas and races across the middle of the ocean, like a ship of vast burden, till he reaches the end of his discourse in the unruffled harbour

### 24.—CRINAGORAS

HOLY spirit of the mighty Earth-shaker, be gracious to others, too, who cross the Aegean brine. For to me, driven swiftly by the Thracian breeze,<sup>3</sup> gently hast thou granted the harbour I was fain to reach.

### 25. ANTIPATER OF THESSALONICA

PHOEBUS, guardian of the Cephallenians' harbour, dwelling on the beach of Panormus that faces rough

<sup>1</sup> i.e. the eloquence of Nicetas. He was a rhetor of the latter end of the first century A.D.

<sup>2</sup> The north wind, the most favourable in summer.

## GREEK ANTHOLOGY

δός με δι' εὐπλώταιο πρὸς Ἀσίδα κύματος ἐλθεῖν,  
 Πείσανος δολιχῇ νητὶ συνεσπόμενον  
 καὶ τὸν ἐμὸν βασιλῆα τὸν ἄλκιμον εὐ μὲν ἐκείνῳ  
 Ἰλαον, εὐ δ' ὕμνοισι ἄρτισον ἡμετέροις.

### 26.—ΛΟΤΚΙΑΝΟΥ

Ὡς τεθνηξόμενος τῶν σῶν ἀγαθῶν ἀπόλαυε,  
 ὥς δὲ βιωσόμενος φείδες σῶν κτεάνων.  
 ἔστι δ' ἀνὴρ σοφὸς οὗτος, ὃς ἀμφω ταῦτα νοήσας  
 φειδοῖ καὶ δαπάνῃ μέτρον ἐφηρμόσατο.

### 27.—ΤΟΥ ΑΥΤΟΥ

Ἀνθρώπους μὲν ἴσως λήσεις ἀτοπὸν τι ποιήσας,  
 οὐ λήσεις δὲ θεοὺς οὐδὲ λογιζόμενος.

### 28.—ΤΟΥ ΑΥΤΟΥ

Τοῖσι μὲν εὐ πράττουσιν πᾶς ὁ βίος βραχύς ἐστιν,  
 τοῖς δὲ κακῶς μία νυξ ἀπλετός ἐστι χρόνος.

### 29.—ΤΟΥ ΑΥΤΟΥ

Οὐχ ὁ Ἔρως ἀδικεῖ μερόπων γένος, ἀλλ' ἀκολάστοις  
 ψυχαῖς ἀνθρώπων ἔσθ' ὁ Ἔρως πρόφασις.

### 30.—ΑΔΗΛΟΝ

Ὀκείαι χάριτες γλυκερώτεραι ἦν δὲ βραδύνη,  
 πᾶσα χάρις κενεή, μηδὲ λέγοιτο χάρις.

## HORTATORY AND ADMONITORY EPIGRAMS

Ithaca, grant that I may sail to the Asian land through favouring waves in the wake of Piso's long ship. And attune my doughty emperor to be kind to him and kind to my verses.<sup>1</sup>

### 26.—LUCIAN

Enjoy thy possessions as if about to die, and use thy goods sparingly as if about to live. That man is wise who understands both these commandments, and hath applied a measure both to thrift and unthrift.

### 27.—BY THE SAME

If thou doest any foul thing it may perchance be hidden from men, but from the gods it shall not be hidden, even if thou but thinkest of it.

### 28.—BY THE SAME

For men who are fortunate all life is short, but for those who fall into misfortune one night is infinite time.

### 29.—BY THE SAME

It is not Love that wrongs the race of men, but Love is an excuse for the souls of the dissolute.

### 30. ANONYMOUS

Swift gratitude is sweetest; if it delays, all gratitude is empty and should not even be called gratitude.

<sup>1</sup> For Piso see indices to previous volumes. The date is probably A.D. 11, in which year Piso went to govern Pamphylia.

## GREEK ANTHOLOGY

### 31. —ΛΟΥΚΙΑΝΟΥ

Θνητὰ τὰ τῶν θνητῶν, καὶ πάντα παρέρχεται ἡμᾶς·  
ἦν δὲ μή, ἀλλ' ἡμεῖς αὐτὰ παρερχόμεθα.

### 32.—[ΠΑΛΛΑΔΑ]

Πολλὰ μεταξὺ πέλει κύλικος, καὶ χεῖλος ἄκρου.

### 33.—ΑΔΗΛΟΝ

Ἐσθλὰ λέγειν αἰεὶ πάντας, καλόν· αἰσχρὰ δέ, δεινόν,  
κἂν ὧσιν τούτων ἄξιοι ὦν λέγομεν.

### 34.—ΠΑΛΛΑΔΑ

Εἰ τὸ μέλει δύναται τι, μερίμνα καὶ μελετώ σοι  
εἰ δὲ μέλει περὶ σοῦ δαίμονι, σοὶ τί μέλει;  
οὔτε μεριμνήσεις δόξα δαίμονος, οὔτ' ἀμελήσεις·  
ἀλλ' ἵνα σοὶ τι μέλη, δαίμονι τοῦτο μέλει.

A. J. Butler, *Anapaestich and Anapaestic*, p. 73.

### 35.—ΛΟΥΚΙΑΝΟΥ

Ἐὖ πράττων, φίλος εἰ θνητοῖς, φίλος εἰ μακάρεσσι,  
καὶ σεν ῥηιδίως ἔκλυον εὐξαμένον·  
ἦν πταίσῃς, οὐδεὶς ἔτι σοὶ φίλος, ἀλλ' ἅμα πάντα  
ἐχθρά, Τύχης ῥιπαῖς συμμεταβαλλόμενα.

### 36.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲν ἐν ἀνθρώποισι Φύσις χαλεπωτέρου εὔρεν  
ἀνθρώπου καθαρὰν ψευδομένου φιλήν·

## HORTATORY AND ADMONITORY EPIGRAMS

### 31.—LUCIAN

ALL that belongs to mortals is mortal, and all things pass us by; or if not, we pass them by

### 32.—[PALLADAS]<sup>1</sup>

THERE'S many a slip 'twixt the cup and the lip.

### 33.—ANONYMOUS

It is good to speak ever well of all; but to speak ill is a shame, even if men merit what we say.

### 34.—PALLADAS

If concern avail aught, take thought and let things concern thee, but if God is concerned for thee, what does it concern thee? Without God thou shalt neither take thought nor be unconcerned, but that aught concern thee is the concern of God.

### 35.—LUCIAN

If thou art fortunate thou art dear to men and dear to gods, and readily they hear thy prayers, but if thou meetest with ill-fortune thou hast no longer any friend, but everything goes against thee, changing with the gusts of fortune.

### 36.—BY THE SAME

Nothing more noxious hath Nature produced among men than the man who simulates pure

<sup>1</sup> A very ancient proverb, by some attributed to Homer.



## GREEK ANTHOLOGY

οὐ γὰρ ἔθ' ὥς ἐχθρὸν προφυλασσόμεθ', ἀλλ' ἀγα-  
 πῶντες  
 ὥς φίλον, ἐν τούτῳ πλείονα βλαπτόμεθα.

### 37.—ΤΟΥ ΑΥΤΟΥ

Ἡ βραδύπους βουλή μέγ' ἀμείνων ἢ δὲ ταχεῖα  
 αἰὲν ἐφελκομένη τὴν μετάνοιαν ἔχει.

### 38.—ΔΙΟΝΥΣΙΟΥ

Ὡρὴ ἔρῃν, ὦρὴ δὲ γαμεῖν, ὦρὴ δὲ πεπαῦσθαι.

### 39.—ΑΔΗΛΟΝ

Θησαυρὸς μέγας ἔστ' ἀγαθὸς φίλος, Ἡλιόδωρε,  
 τῷ καὶ τηρῆσαι τούτον ἐπισταμένῳ.

### 40.—ΑΔΗΛΟΝ

Μή ποτε, τὸν παρεόντα παρὶς φίλον, ἄλλον ἐρεῖνα,  
 δειλῶν ἀνθρώπων ῥήμασι πειθόμενος.

### 41.—ΛΟΥΚΙΑΝΟΥ

Πλοῦτος ὁ τῆς ψυχῆς πλοῦτος μόνος ἐστὶν ἀληθής·  
 τᾶλλα δ' ἔχει λύπην πλείονα τῶν κτεάνων.  
 τῦνδε πολυκτέανον καὶ πλούσιον ἔστι δίκαιον  
 κλήζειν, ὅς χρῆσθαι τοῖς ἀγαθοῖς δύναται.  
 εἰ δέ τις ἐν ψήφοις κατατῆκεται, ἄλλον ἐπ' ἄλλῳ δ  
 σωρεύειν αἰεὶ πλοῦτον ἐπαιγόμενος,  
 οὗτος ὅποια μέλισσα πολυτρήτοις ἐνὶ σίμβλοις  
 μοχθήσει, ἐτέρων δραπετομένων τὸ μέλι.

<sup>1</sup> As a fact said by Timon in speaking of Dionysius of  
 Heraclea, a Stoic philosopher who deserted to the Epicureans

## HORTATORY AND ADMONITORY EPIGRAMS

friendship; for we are no longer on our guard against him as an enemy, but love him as a friend, and thus suffer more injury.

### 37.—BY THE SAME

SLOW-FOOTED counsel is much the best, for swift counsel ever drags repentance behind it.

### 38.—DIONYSIUS

A time to love, and a time to wed, and a time to rest.<sup>1</sup>

### 39.—ANONYMOUS

A good friend, Heliodorus, is a great treasure to him who knows also how to keep him.

### 40.—ANONYMOUS

NEVER give up the friend you have and seek another, listening to the words of worthless men.

### 41.—LUCIAN

THE wealth of the soul is the only true wealth, the rest has more trouble than the possessions are worth. Him one may rightly call lord of many possessions and wealthy who is able to use his riches. But if a man wears himself out over accounts, ever eager to heap wealth on wealth, his labour shall be like that of the bee in its many-celled honeycomb, for others shall gather the honey

in his old age. It was preceded by the punning line, *ἔπειτ' ἔπειτα, νῦν ἔπειτα ἡδοναίεται*, "Now when it was time for him to set, he begins to seek pleasure."

## GREEK ANTHOLOGY

### 42.—ΤΟΥ ΑΥΤΟΥ

Ἀρρήτων ἐπέων γλώσση σφραγὶς ἐπικεῖσθω  
κρείσσων γὰρ μύθων ἢ κτεάνων φυλακῇ.

### 43.—ΑΔΗΛΟΝ

Ἐξ ὧραι μόχθοις ἱκανώταται· αἱ δὲ μετ' αὐτὰς  
γράμμασι δεικνύμεναι ζῆσι λέγουσι βροτοῖς.

### 44.—ΠΑΛΛΑΔΑ

Ἦν ὁ φίλος τι λάβῃ, "Δόμινε φράτερ" εὐθὺς  
ἔγραψεν·  
ἦν δ' αὖ μή τι λάβῃ, τὸ "Φράτερ" εἶπε μόνον·  
ὦνία γὰρ καὶ ταῦτα τὰ ῥήματα. αὐτὰρ ἔγωγε  
οὐκ ἐθέλω Δόμινε, οὐ γὰρ ἔχω δόμεναι.

### 45.—ΤΟΥ ΑΥΤΟΥ

Ἄν μνήμην, ἄνθρωπε, λάβῃς, ὁ πωτὴρ σε τί ποιῶν  
ἔσπειρεν, παύσῃ τῆς μεγαλοφροσύνης.  
ἀλλ' ὁ Πλάτων σοὶ τῦφον ὀνειρώσσω ἐνέφυσεν,  
ἀθάνατόν σε λέγων καὶ φυτὸν οὐράνιον.  
ἐκ πηλοῦ γέγονας· τί φρονεῖς μέγα; τοῦτο μὲν  
οὕτως  
εἰπ' ἂν τις, κοσμῶν πλάσματι σεμνοτέρῳ.  
εἰ δὲ λόγον ζητεῖς τὸν ἀληθινόν, ἐξ ἀκολάστου  
λαγνείας γέγονας καὶ μιαρᾶς βανίδος.

## HORTATORY AND ADMONITORY EPIGRAMS

### 42.—BY THE SAME

LET a seal be set on the tongue concerning words that should not be spoken, for it is better to guard speech than to guard wealth.

### 43.—ANONYMOUS

Six hours are most suitable for labour, and the four that follow, when set forth in letters,<sup>1</sup> say to men "Live."

### 44.—PALLADAS

If a friend receives a present he at once writes beginning "Lord brother," but if he gets nothing he only says "Brother." For these words are to be bought and sold. I at least wish no "Lord," for I have nothing to give.<sup>2</sup>

### 45.—BY THE SAME

If thou rememberest, O man, how thy father sowed thee, thou shalt cease from thy proud thoughts. But dreaming Plato hath engendered pride in thee, calling thee immortal and a "heavenly plant." "Of dust thou art made. Why dost thou think proudly?" So one might speak, clothing the fact in more grandiloquent fiction, but if thou seekest the truth, thou art sprung from incontinent lust and a filthy drop.

<sup>1</sup> The letters of the alphabet were used as figures. ZHΘI (meaning "Live") is 7, 8, 9, 10.

<sup>2</sup> The pun is on *Domine* (the Latin for "Lord") and *domenai* (the Greek for "to give").

## GREEK ANTHOLOGY

### 46.—ΤΟΥ ΑΥΤΟΥ

Ἡ μεγάλη παιδείσιν ἐν ἀνθρώποισι σιωπῇ  
 μάρτυρα Πυθαγόραν τὸν σοφὸν αὐτὸν ἔχω,  
 ὃς, λαλέειν εἰδὼς, ἑτέροις ἐδίδασκε σιωπῇ,  
 φάρμακον ἡσυχίης ἐγκρατὲς εὐρόμενος.

### 47.—ΤΟΥ ΑΥΤΟΥ

Ἔσθιε, πίνε, μύσας ἐπὶ πένθεσιν· οὐ γὰρ τοῖσιν  
 γαστέρι πένθησαι νεκρὸν· Ὀμηρος ἔφη·  
 καὶ γὰρ ὁμοῦ θάψασαν ὀλωλότα δωδεκα τέκνα  
 σίτου μνησαμένην τὴν Νιόβην παράγει.

### 48.—ΤΟΥ ΑΥΤΟΥ

Μήποτε δουλεύσασα γυνὴ δέσποινα γένοιτο,  
 ἐστὶ παροιμιακόν· τῷδε δ' ὁμοιον ἐρῶ·  
 μήτε δίκην δικάσειεν ἀνὴρ γεγυῶς δικολέκτης,  
 μηδ' ὅταν Ἰσοκράτους ῥητορικώτερος ᾖ.  
 πῶς γὰρ ὁ μισθαρνεῖν εἰθισμένος οὐδὲν ἑταίρας  
 σεμνότερον, δικάσαι μὴ ῥυπαρῶς δύναται;

### 49.—ΤΟΥ ΑΥΤΟΥ

Καὶ μύρμηκε χολὴν καὶ σέρφε φασὶν ἐνεῖναι·  
 εἴτα χολὴν μὲν ἔχει ζῶα τὰ φανυλότατα,  
 ἐκκείσθαι δ' ἐμὲ πᾶσι χολὴν μὴ ἔχοντα κελεύεις,  
 ὥς μηδὲ ψιλοῖς ῥήμασιν ἀνταδικεῖν  
 τοὺς ἔργοις ἀδικοῦντας; ἀποφράξαντα δέησει  
 λοιπὸν ὀλοσχοίνῳ τὸ στόμα, μηδὲ πνέειν.

<sup>1</sup> Hom. II. xxiv 691

## HORTATORY AND ADMONITORY EPIGRAMS

### 46.—BY THE SAME

SILENCE is men's chief learning. The sage Pythagoras himself is my witness. He, knowing himself how to speak, taught others to be silent, having discovered this potent drug to ensure tranquility

### 47.—BY THE SAME

Eat and drink and keep silence in mourning, for we should not, as Homer said, mourn the dead with our belly. Yes, and he shows us Niobe, who buried her twelve dead children all together, taking thought for food.<sup>1</sup>

### 48.—BY THE SAME

It is a proverb, that no woman who has been a slave should ever become a mistress. I will tell you something similar. "Let no man who has been an advocate ever become a judge, not even if he be a greater orator than Isocrates. For how can a man who has served for hire in a fashion no more respectable than a whore judge a case otherwise than dirtily?"

### 49.—BY THE SAME

They say that even ants and goats have bile. So, while the most insignificant beasts have bile, do you bid me have no bile and lie exposed to the attacks of all the world, not even wronging by mere words those who wrong me by deeds? I have for the rest of my life to stop up my mouth with a rush<sup>2</sup> and not even breathe.

<sup>1</sup> A phrase borrowed from Aeschines, 31, 5, but there it is "to sew up," which is more intelligible.

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## 50.—ΤΟΥ ΑΥΤΟΥ

Τὴν Κίρκην οὐ φημι, καθὼς εἶρηκεν Ὀμηρος,  
 αὐτ' ἀνδρῶν ποιεῖν ἢ σπας ἢε λύκους  
 τοῖς αὐτῇ προσιόντας· ἔταιρα δ' οὔσα πανούργος,  
 τοὺς δελεασθέντας πτωχοτάτους ἐποίει  
 τῶν δ' ἀνθρωπείων ἀποσιλησασα λογισμῶν, 8  
 εἴτ' ἀπὸ τῶν ἰδίων μηδὲν ἔχοντας ἔτι  
 ἔτρεφεν ἐνδον ἔχουσα δικὴν ζῶων ἀλογίστων.  
 ἔμφρων δ' ὦν Ὀδυσσεύς, τὴν νεότητα φυγῶν,  
 οὐχ Ἑρμοῦ, φύσεως δ' ἰδίας ἐμφύοντα λογισμὸν  
 εἶχε γοητείας φαρμακὸν ἀντίπαλον. 10

## 51.—ΤΟΥ ΑΥΤΟΥ

Ὁ φθόνος οἰκτιρμοῦ, κατὰ Πίνδαρον, ἐστὶν ἀμείνων  
 οἱ βασκαίνοντο λαμπρὸν ἔχουσι βίον·  
 τοὺς δὲ λίαν ἀτυχεῖς οἰκτείρομεν. ἀλλὰ τίς εἴη  
 μητ' ἄγεα εὐδαίμων, μητ' ἄλλεσσιν ἐγώ.  
 ἡ μεσοτὴς γὰρ ἄριστον, ἐπεὶ τὰ μὲν ἄκρα πέφυκεν 8  
 κινδύνους ἐπάγειν, ἔσχατα δ' ὕβριν ἔχει

## 52.—ΤΟΥ ΑΥΤΟΥ

Εὖγε λέγων, τὸν Καιρὸν ἔφησθε θεόν, εὖγε, Μένανδρε,  
 ὥς ἀνὴρ Μουσῶν καὶ Χαρίτων τρόφιμος·  
 πολλάκι γὰρ τοῦ σφόδρα μαριμνηθέντος ἄμεινον  
 προσπεσὼν εὐκαίρως εὗρέ τι ταυτομάτον.

## 53.—ΤΟΥ ΑΥΤΟΥ

Εἰ τοὺς ἀνδροφόνους εὐδαίμονας ὄντας ὀρώμεν,  
 οὐ παννυθαυμαζέω· τοῦ Διὸς ἐστὶ γέρας

## HORTATORY AND ADMONITORY EPIGRAMS

### 50.—BY THE SAME

I DENY that Circe, as Homer says, changed those who visited her from men into pigs or wolves. No<sup>1</sup> she was a cunning courtesan, and made them who took her bait poorest of the poor. Stripping them of their human sense, she now, when they could gain nothing for themselves, reared them in her house like senseless animals. But Ulysses, having his wits about him and avoiding the folly of youth, possessed a counter-charm to enchantment, his own nature, not Hermes,<sup>2</sup> enplanting reason in him.

### 51.—BY THE SAME

ENVY, says Pindar, is better than pity.<sup>3</sup> Those who are envied lead a splendid life, while our pity is for the excessively unfortunate. I would be neither too fortunate nor too badly off, for the mean is best, since the height of fortune is apt to bring danger, while the depth of misery exposes to insult.

### 52.—BY THE SAME

WELL didst thou say it, right well, Menander, and like a true nursing of the Muses and Graces, that Opportunity is a god; for often a thought that occurs opportunely of itself finds something better than much reflection.

### 53.—BY THE SAME

THAT we see murderers blest by fortune does not surprise me much. It is the gift of Zeus. For he

<sup>1</sup> As in Homer.

<sup>2</sup> *Psych.* i. 85.



## GREEK ANTHOLOGY

τὸν γὰρ γεννήσαντα μεμνηκὼς καὶ ἐκείνος  
κτείνειν ἄν, εἰ ὁ Κρόνος θυητὸς ἐτύγχανεν ὦν  
ἀντὶ δὲ τοῦ κτεῖναι σὺν τοῖς Τιτῆσι κολάζει,  
δέσμιον, ὥς ληστήν, εἰς τὸ βάραθρον ἐνείς.

5

### 54.—ΤΟΥ ΑΥΤΟΥ

Οὐ ποιεῖ θάνατον μόνον ἡ φθίσις· ἀλλὰ τὸν αὐτὸν  
καὶ πολλὴ παχύτης παλλάκις εἰργάσατο.  
τοῦδ' ὁ τυραννήσας Διονύσιος Ἡρακλείας  
τῆς ἐν τῷ Πόντῳ μάρτυς, ὁ τοῦτο παθὼν.

### 55.—ΤΟΥ ΑΥΤΟΥ

\* Ἄν πάνν κομπάζης προστάγμασι μὴ ὑπακούειν  
τῆς γαμετῆς, ληρεῖς· οὐ γὰρ ἀπὸ δρυὸς εἴ,  
οὐδ' ἀπὸ πέτρης, φησὶν· δ' θ' οἱ πολλοὶ κατ' ἀνάγκην  
πάσχομεν, ἢ πάντες, καὶ σὺ γυναικοκρατῇ.  
εἰ δ', "Οὐ σαυδαλίφ," φῆς, "τύπτομαι, οὐδ', ἀκολά-  
στου  
οὔσης μοι γαμετῆς, χρεὶ με μύσαντα φέρειν,"  
δουλεύειν σε λέγω μετριώτερον, εἴ γε πέπρασαι  
σώφρονι δασποίνῃ μηδὲ λίαν χαλεπῇ.

5

### 56.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲν σωφροσύνης τεκμήριον ἐστὶ πρόδηλον·  
τοῖς ἐμπαιζομένοις ἀνδράσι ταῦτα λέγω.  
οὔτε τὸ δύσμορφον παντὶς ἀνύποπτον ὑπάρχει,  
οὔτ' ἀκολασταίνειν πᾶσα πέφυκε καλῇ.  
καὶ γὰρ τις διὰ τὴν ὥραν τοῖς πολλὰ διδοῦσιν  
οὐχ ἔπεται· πολλὰς δ' ἐστὶ γυναῖκας ἰδεῖν

5

## HORTATORY AND ADMONITORY EPIGRAMS

would have killed his father, whom he hated, had Cronos chanced to be mortal. Now, instead of killing him, he punishes him in the same place as the Titans, casting him bound like a robber into the pit.

### 54.—BY THE SAME

CONSUMPTION is not the only cause of death, but extreme obesity often has the same result. Dionysius, tyrant of the Pontic Heraclea, testifies to this, for it is what befel him.

### 55.—BY THE SAME

If you boast that you don't in any way obey your wife's orders, you are talking nonsense for you are not made of tree or stone, as the saying is,<sup>1</sup> and you suffer what most or all of us suffer, you are ruled by a woman. But if you say, "She does not smack me with her slipper, nor have I an unchaste wife whom I must put up with and shut my eyes," I say your servitude is milder than that of others, as you have sold yourself to a chaste and not very severe mistress.

### 56.—BY THE SAME

THERE is no manifest sign of chastity: this I tell husbands who are made fools of. Neither are ill-looks quite free from suspicion, nor is every pretty woman naturally vicious. For a woman may refuse to yield to those who are ready to pay a high price owing to her beauty, and we see many who are not

<sup>1</sup> *Hoss. Od. xix. 102.*

# GREEK ANTHOLOGY

οὐχὶ καλὰς τὴν ὄψιν, ὀπνιωμένας ἀκορέστως,  
 καὶ τοῖς χρησαμένοις πολλὰ χαριζομένας.  
 οὐκ εἴ τις συνάγει τὰς ὀφρύας, οὐδὲ γελῶσα  
 φαίνεται, ὀφθῆναι τ' ἀνδράσιν ἐκτρέπεται, 10  
 σωφροσύνης τροπος οὗτος ἐχέγγυος· ἀλλὰ τις εὖροι  
 μαχλάδα μὲν κρύβδην τὴν πάνι σεμνοτάτην,  
 τὰς δ' ἱλαρὰς καὶ ἡᾶσι φιλανθρώπως προσιούσας  
 σώφρονας, εἰ σώφρων ἐστὶ γυνὴ τις ὅλως.  
 ἡλικία τοίνυν τάδε κρίνεται; ἀλλ' Ἀφροδίτης 15  
 αἵστρον εἰρήνην αὐδὲ τὸ γῆρας ἔχει.  
 ὄρκοις λοιπὸν ἄγει τε πεποίθαμεν· ἀλλὰ μεθ' ὄρκου  
 ζητεῖν ἐστὶ θεοὺς δώδεκα καὶ ἴνερεον.<sup>1</sup>

## 57.—ΤΟΥ ΑΥΤΟΥ

Γαστέρα μισήσεις θεὸς καὶ βρώματα γαστρὸς·  
 εἵνεκα γὰρ τούτων σωφροσύνα λύεται.

## 58.—ΤΟΥ ΑΥΤΟΥ

Γῆς ἐπέβην γυμνος, γυμνὸς θ' ὑπὸ γαῖαν ἄπειμι·  
 καὶ τί μάτην μοχθῶ, γυμνὸν ὄρων τὸ τέλος,  
 W. M. Hardinge, in *The Nineteenth Century*, Nov. 1878,  
 p. 886.

## 59.—ΤΟΥ ΑΥΤΟΥ

Προσδοκίη θανάτου πολυώδυνός ἐστιν ἀνίη·  
 τοῦτο δὲ κερδαίνει θνητὸς ἀπολλύμενος.  
 μὴ τοίνυν κλαύσης τὸν ἀπερχόμενον βιοτοιο·  
 οὐδὲν γὰρ θανάτου δευτέρον ἐστὶ πάθος.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 108.

<sup>1</sup> In line 17 I write ἔγει for αἰεὶ. I suggest at the end  
 καινοτέρους, and render so. "After swearing by the old

## HORTATORY AND ADMONITORY EPIGRAMS

good-looking never satisfied with amorous intercourse, and giving large presents to those who possess them. Nor if a woman is always frowning and is never seen to laugh, and avoids showing herself to men, is this behaviour a pledge of chastity. On the contrary, the most grave of them may turn out to be whores in secret, and the merry ones who are amiable to everyone may be virtuous, if any woman is entirely virtuous. Is age, then, a criterion? But not even old age has peace from the goad of Aphrodite. We trust then to oaths and her religious awe. But after her oath she can go and seek out twelve newer gods.

### 57.—BY THE SAME

MAY God look with hatred on the belly and its food ;  
for it is owing to them that chastity breaks down.

### 58.—BY THE SAME

NAKED I alighted on the earth and naked shall I  
go beneath it. Why do I toil in vain, seeing the end  
is nakedness?

### 59.—BY THE SAME

THE expectation of death is a trouble full of pain,  
and a mortal, when he dies, gains freedom from this.  
Weep not then for him who departs from life, for  
there is no suffering beyond death.

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twelve gods, she can get twelve new gods to forgive her for her perjury," i.e. she can become a Christian and conciliate the Apostles.

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### 60.—ΤΟΥ ΑΥΤΟΥ

Πλουτεῖς· καὶ τί τὸ λοιπόν; ἀπαρχόμενος μετὰ σαυτοῦ  
τὸν πλοῦτον σύρεις, εἰς σορὸν ἐλκομενας;  
τὸν πλοῦτον συνάγεις δαπανῶν χρόνον· οὐ δύνασαι δὲ  
ζωῆς σωθεῖσαι μέτρα περισσότερα.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 106.

### 61.—ΤΟΥ ΑΥΤΟΥ

Φαυστε τοὺς πλουτοῦντας, ἀναιδέας, οἰκοκυράνους,  
μυσοῦντας πευλὴν μητέρα σωφροσύνας.

### 62.—ΤΟΥ ΑΥΤΟΥ

Οὐ λόγον, οὐ νόμον οἶδε Τύχη, μαρόπων δὲ τυραννεῖ,  
τοῖς ἰδίοις ἀλόγως ρεύμασι συρομένη.  
μᾶλλον τοῖς ἀδίκοις ῥέπει, μισεῖ δὲ δικαίους,  
ὥς ἐπιδεικνυμένη τὴν ἄλογον δύναμιν.

### 63.—ΤΟΥ ΑΥΤΟΥ

Μηδέποτε ζήσας ὁ πένης βροτὸς οὐδ' ἀποθνήσκει·  
καὶ ζῆν γὰρ δοκέων, ὥς νέκυς ἦν ὁ τάλας  
οἱ δὲ τύχας μεγάλας καὶ χρήματα πολλὰ λαχόντες,  
οὗτοι τὸν θάνατον πτώσει ἔχουσι βίου.

### 64.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἢ ῥά γε ποῦ τὸ φρύαγμα τὸ τηλέκον; οἱ δὲ περισσοὶ  
πῇ ἔβαν ἐξαίφνης ἀγχιπόροι κύλακες;

<sup>2</sup> 'Pulling them into the coffin' (Μαρκνί), "pulled" in my rendering would mean "driven in a hearse." If σορός is

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### 60.—By THE SAME

You are wealthy And what is the end of it?  
When you depart do you trail your riches after you  
as you are being pulled to your tomb?<sup>1</sup> You gather  
wealth spending time, but you cannot pile up a  
heavier measure of life.

### 61.—By THE SAME

Avoid the rich, they are shameless, domestic tyrants,  
hating poverty, the mother of temperance.

### 62.—By THE SAME

Fortune knows neither reason nor law, but rules  
men despotically, carried along without reason by her  
own current. She is rather inclined to favour the  
wicked, and hates the just, as if making a display of  
her unreasoning force.

### 63.—By THE SAME

A poor man has never lived, and does not even  
die, for when he seemed to be alive the unfortunate  
wretch was like a corpse. But for those who enjoy  
great prosperity and much wealth death is the ruin  
of life.

### 64.—AGATHIAS SCHOLASTICUS

*On a former Magistrate*

Where, I ask, is that vast insolence? And where  
have they suddenly departed, the crowds of flatterers  
who used to walk by your side? Now you are gone  
a portable coffin and not, as I suppose, a stone one, M. is  
right.

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νῦν γὰρ ἐκὰς πτόλιος φυγὰς ὄχρεο· τοῖς πρότερον δὲ  
οἰκτροῖς τὴν κατὰ σοῦ ψῆφον ἔδωκε Τύχη.  
πολλή σοι, κλυτοεργὴ Τύχη, χάρις, οὐνεχ' ὁμοίως δ  
πάντας ἀεὶ παίζεις, κείσῃσι τερπόμεθα.

### 85.—ΠΑΛΛΑΔΑ

Πλοῖτε σφαλεροὶ τὸ ζῆν· χειμαζόμενοι γὰρ ἐν αὐτῷ  
πολλάκι ναυηγῶν πταίμεν οἰκτρότερα.  
τὴν δὲ Τύχην βίοτοις κυβερνήταιραν ἔχοντες,  
ὥς ἐπὶ τοῦ πελάγους, ἀμφίβολοι πλέομεν,  
οἱ μὲν ἐπ' εὐπλοίην, οἱ δ' ἔμπαλιν· ἀλλ' ἔμα πάντες δ  
εἰς ἓνα τὸν κατὰ γῆς ὄρμον ἀπερχόμεθα.

### 86.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εὐτέ τις ἐκ πενίης πλούτου τύχοι ἡδὲ καὶ ἀρχῆς,  
οὐκέτι γινώσκει, τίς πέλε τὸ πρότερον.  
τὴν ποτὲ γὰρ φιλήην ἀπαναινεταί· ἀφρονέων δὲ  
τέρψιν ὀλισθηρῆς οὐ δεδάηκε Τυχῆς.  
ἦς ποτε γὰρ πτωχὸς ταλαπαίριοι· οὐκ ἐθέλεις δέ, δ  
αἰτίζων ἀκόλουε, νῦν ἑτέροις παρέχειν.  
πάντα, φίλοι, μερόπειςσι παρέρχεται· εἰ δ' ἀπιθήσεις,  
ἔμπαλιν αἰτίζων μάρτυρα σαυτὸν ἔχει.

### 87.—ΜΑΚΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Μνήμη καὶ Λήθη, μέγα χαίρετον· ἡ μὲν ἐπ' ἔργοις  
Μνήμη τοῖς ἀγαθοῖς, ἡ δ', ἐπὶ λυγαλτοῖς

R. Bland, in *Collections from the Greek Anthology*, 1813,  
p. 114, J. A. Poie, *Greek Love Songs and Epigrams*, ii. p. 114.

## HORTATORY AND ADMONITORY EPIGRAMS

to exile far from the city, and Fortune has made those whom you formerly pitied judges to condemn you. Great thanks to thee, Fortune, performer of glorious deeds, for that thou ever mockest all alike, and we have that to amuse us.

### 65.—PALLADAS

LIFE is a perilous voyage, for often we are tempest-tossed in it and are in a worse case than shipwrecked men. With Fortune at Life's helm we sail uncertainly as on the open sea, some on a fair voyage, others the reverse, but all alike reach one harbour under the earth.

### 66.—AGATHIAS SCHOLASTICUS

WHEN a man rises from poverty to wealth and office, he no longer recognizes what he once was. For he repudiates his former friendships, and in his folly learns not how playful slippery fortune is. You were once a miserable pauper, and now you who used to "beg for a pittance"<sup>1</sup> refuse it to others. My friend, everything that is man's passes away, and if you will not believe it, you will go begging again and testify to it yourself.

### 67.—MACEDONIUS THE CONSUL

MEMORY and Oblivion, all hail! Memory I say in the case of good things, and Oblivion in the case of evil.

<sup>1</sup> The phrase is Homeric (*Od.* xvii. 222).



## 68.—ΑΓΑΘΙΟΤ

Καλὸν μὲν στυγνόμενον ἔχειν νόον· εἰ δ' ἄρ' ἀνάγκη,  
 ἀρσενικὴ φιλότης μὴ ποτέ σε κλονέοι.  
 θηλυτέρας φιλέειν ολίγου κακόν, οὐνεκα κείναις  
 κυπριδίουσ' ἁράους πάτνα δέδωκε φύσις.  
 δόρκεο τῶν ἀλόγων ζῶων γένος· ἥ γὰρ ἐκείνων 5  
 οὐδὲν ἀτιμάζει θέσμια συζυγίης·  
 ἄρσενι γὰρ θήλεια συνάπτεται· οἱ δ' ἀλαγεινοὶ  
 ἄνδρες ἐς ἀλλήλους ξεῖνον ἄγουσι γάμον.

## 69.—ΤΟΥ ΑΥΤΟΥ

Τὸν θάνατον τί φοβεῖσθε, τὸν ἡσυχίης γενετήρα,  
 τὸν παύοντα νόσους καὶ πενίης ὀδύνας,  
 μῦνοι ἅπαξ θνηταῖς παραγίνεται, οὐδέ ποτ' αὐτὸν  
 εἶδεν τις θνητῶν δεύτερον ἐρχόμενον·  
 αἱ δὲ νόσοι πολλαὶ καὶ ποικίλαι, ἄλλοτ' ἐπ' ἄλλον 6  
 ἐρχόμεναι θνητῶν, καὶ μεταβαλλόμεναι.

## 70.—ΜΑΚΗΔΟΝΙΟΤ ΤΡΙΑΤΟΤ

Εἰ βίον ἐν μερόπεσσι Τύχης παίζουσιν ἐταῖραι  
 Ἑλπίδες ἀμβολάδην πάντα χαριζόμεναι,  
 παίζομαι, εἰ βροτὸς εἰμι. βροτὸς δ' εὖ οἶδα καὶ αὐτὸς  
 θνητὸς εἶν· δολιχαῖς δ' ἁλπίσι παιζόμενος,  
 αὐτὸς ἐκουτὶ γέγηθα πλανώμενος, οὐδὲ γενοίμην 5  
 ἐς κρίσιν ἡμετέρεην πικρὸς Ἀριστοτέλης.  
 τὴν γὰρ Ἀνακρείοντος ἐνὶ πραπίδεσσι φυλάσσω  
 παρφασίην, ὅτι δεῖ φροντίδα μὴ κατέχειν.

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### 68.—AGATHIAS

It is good to have a mind that hates sexual intercourse, but if you must, let not the love of males ever disturb you. It is a small evil to love women, for gracious Nature gave them the gift of amorous dalliance. Look at the race of beasts; not one of them dishonours the laws of intercourse, for the female couples with the male. But wretched men introduce a strange union between each other.

### 69.—BY THE SAME

Why fear death, the mother of rest, death that puts an end to sickness and the pains of poverty? It happens but once to mortals, and no man ever saw it come twice. But diseases are many and various, coming first to this man, then to that, and ever changing.

### 70.—MACEDONIUS THE CONSUL

If the Hopes, the companions of Fortune, make sport of human life, delaying to grant every favour, I am their plaything if I am human, and being mortal, I well know I am human. But being the sport of long-deferred hopes, I am willing and pleased to be deceived, and would not in judging myself be as severe as Aristotle,<sup>1</sup> for I bear in mind Anacreon's advice<sup>2</sup> that we should not let care abide with us.

<sup>1</sup> A Roman would have said "Cato."

<sup>2</sup> The reference is to *Anacronia* xli.

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### 71.—ΤΟΥ ΑΥΤΟΥ

Πανδώρας ὀρόων γελῶσι πιθον, οὐδὲ γυναῖκα  
 μέφομαι, ἀλλ' αὐτῶν τὰ πτερὰ τῶν Ἀγαθῶν  
 ὥς γὰρ ἐπ' Οὐλύμποιο μετὰ χθονος ἤθεα πάσης  
 πωτῶνται, πιπτειν καὶ κατὰ γῆν ὄφελον.  
 ἡ δὲ γυνὴ μετὰ πῶμα κατωχρήσασα παρειᾶς  
 ὤλεσεν ἀγλαίην ὣν ἔφαρεν χαρίτων.  
 ἀμφοτέρων δ' ἡμαρτεν ὁ νῦν βίος, ὅττι καὶ αὐτὴν  
 γηράσκουσιν ἔχει, καὶ πιθος οὐδὲν ἔχει.

### 72.—ΠΑΛΛΑΔΑ

Σκηνὴ πᾶς ὁ βίος καὶ παίγιον· ἡ μάθη παίζειν,  
 τὴν σπονδὴν μεταθεῖς, ἡ φέρε τὰς ὁδύνας.

J. H. Merivale, in *Collectanea from the Greek Anthology*,  
 1818, p. 210, John Hall Stevenson, *Crazy Tales*, title-motto,  
 J. A. Pott, *Greek Love Songs and Epigrams*, I p. 105.

### 73.—ΤΟΥ ΑΥΤΟΥ

Εἰ τὸ φέρον σε φέρει, φέρε καὶ φέρου· εἰ δ' ἀγανακταῖς  
 καὶ σαιτὸν λυπεῖς, καὶ τὸ φέρον σε φέρει.

J. A. Pott, *Greek Love Songs and Epigrams*, I p. 105.

### 74.—ΠΑΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Μήτε βαθυκτεάνοιο τύχης κουφίξω ροῖζον,  
 μήτε σέο γνάμψη φροντὶς ἐλευθερίην.  
 πᾶς γὰρ ἐπ' ἀσταθέσσει βίος πελεμιζεται αὔραις,  
 τῇ καὶ τῇ θαμινῶς ἀντιμεθελκόμενος  
 ἡ δ' ἀρετὴ σταθερόν τι καὶ ἄτροπον, ἥς ἔπει μούνης  
 κυματα θαρσαλέως ποντοπόρει βιότου.

<sup>1</sup> i. e. the escape of the Goods of life. In the older and more usual story it is the Evils of life that were in Pandora's jar and escaped. Macedonius seems in the last lines to make

## HORTATORY AND ADMONITORY EPIGRAMS

### 71.—BY THE SAME

I SMILE when I look on the picture of Pandora's jar, and do not find it was the woman's fault, but is due to the Goods having wings.<sup>1</sup> For as they flutter to Olympus after visiting every region of the world, they ought to fall on the earth too. The woman after taking off the lid grew pale-faced, and has lost the splendour of her former charm. Our present life has suffered two losses, woman is grown old and the jar has nothing in it.

### 72.—PALLADAS

ALL life is a stage and a play either learn to play laying your gravity aside, or bear with life's pains.

### 73.—BY THE SAME

If the gale of Fortune bear thee, bear with it and be borne, but if thou rebellest and tormentest thyself, even so the gale bears thee.

### 74.—PAULUS SILENTIARIUS

NEITHER be lifted up by the strong blast of opulent fortune, nor let care bend thy freedom. For all thy life is shaken by inconstant breezes and is constantly dragged this way and that, but virtue is the steadfast and constant support on which alone thou canst travel boldly over the waves of life.

Pandora symbolises womankind in general. The second couplet seems to mean that Pandora thought the Goods would light on earth, but that, instead, they all flew up to the sky.

## GREEK ANTHOLOGY

## 75.—ΠΑΛΛΑΔΑ

Ἥερα λεπταλέον μυκτηρόθεν ἀμπνέοντες  
 ζῶομεν, ἥελιοι λαμπάδα δερκόμενοι,  
 πάντες ὅσοι ζῶομεν κατὰ τὸν βίον· ὄργανα δ' ἐσμέν,  
 αἰθεραὶ ζωογόνοισι πνεύματα δεχνύμενοι.  
 εἰ δέ τις οὖν ὀλίγην παλάμη σφυγξαίῃ αὐτμήν, 6  
 ψυχὴν συλήσας εἰς αἶδην κατὰγει.  
 οὕτως οὐδὲν ἐόντες, ἀγνηνορίῃ τρεφόμεσθα,  
 πνοιῆς ἐξ ὀλίγης ἥερα βροσκόμενοι.

## 76.—ΠΑΤΑΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Οὐ τὸ ζῆν χαρίεσσας ἔχει φύσιν, ἀλλὰ τὸ ῥῆψαι  
 φροντίδας ἐκ στέρνων τὰς πολιοκροτάφους.  
 πλοῦτον ἔχειν ἐθέλω τὸν ἐπάρκιον· ἡ δὲ περισσῇ  
 θυμὸν αἰεὶ κατέδει χρυσομανῆς μελέτη.  
 ἄνθεν ἐν ἀνθρώποισιν ἀρεῖονα πολλάκι δῆεις 6  
 καὶ πενίην πλούτου, καὶ βίον θάνατον.  
 ταῦτα σὺ γινώσκων κραδίης ἔθυνε κελεύθους,  
 εἰς μίαν εἰσορόων ἐλπίδα, τὴν σοφίην.

## 77.—ΠΑΛΛΑΔΑ

Τίπτε μάτην, ἄνθρωπε, πονεῖς καὶ πάντα ταρασσεις,  
 κλήρω δουλεύων τῷ κατὰ τὴν γένεσιν,  
 τούτῳ σαυτὸν ἄφες, τῷ δαίμονι μὴ φιλονείκει  
 σὴν δὲ τύχην στέργων, ἡσυχίην ἀγάπα·  
 μᾶλλον ἐπ' εὐφροσύνην δὲ βιάζεο, καὶ παρὰ μόρην, 6  
 εἰ δυνατὸν, ψυχὴν τερπομένην μετάγειν.

## HORTATORY AND ADMONITORY EPIGRAMS

### 75.—PALLADAS

WE live—all who live as this life is—and gaze on the flame of the sun, breathing through our nostrils delicate air; we are organs which receive health as a gift from the life-creating breezes. But if anyone with his hand presses tightly a little of our breath, he robs us of our life and brings us down to Hades. So being nothing we are fed with vanity, pasturing on air drawn from a breath of wind.

### 76.—PAULUS SILENTIARIUS

THERE is no natural pleasure in life itself, but in casting off from our mind anxieties that whiten the temples. I wish for sufficient wealth, but mad lust for gold is a superfluous care that ever devours the heart. Therefore among men thou shalt often find poverty better than wealth, and death than life. Knowing this, make straight the ways of thy heart, looking to one hope, even to wisdom.

### 77.—PALLADAS

WHY dost thou labour in vain, O man, and disturb everything, being, as thou art, the slave of the lot that fell to thee at birth? Resign thyself to this, and struggle not against Fate, but content with thy fortune, love tranquillity. Yet strive thou rather, even against Fate, to lead thy delighted spirit to mirth.

## GREEK ANTHOLOGY

### 78.—ΤΟΥ ΑΥΤΟΥ

Ἔρπτε γόους, μὴ κάμνε, πόσον χρόνον ἐνθάδε μένων,  
ὥς πρὸς ἐκεῖνον ὅλον τὸν μετὰ ταῦτα βίον.  
πρὶν τοίνυν σκώληκα βαλεῖν τύμβοις τε ριφῆναι,  
μὴ δαμάσῃς ψυχὴν ζῶν ἔτι κρινομένην.

### 79.—ΤΟΥ ΑΥΤΟΥ

Νυκτὸς ἀπερχομένης γεννώμεθα ἡμᾶρ ἐπ' ἡμᾶρ,  
τοῦ προτέρου βιώτου μηδὲν ἔχοντες ἔτι,  
ἀλλοτριωθέντες τῆς ἐχθες ἡμέρας διαγωγῆς,  
τοῦ λοιποῦ δὲ βίου σήμερον ἀρχόμενοι.  
μὴ τοίνυν λέγεσαντὸν ἐτών, πρεσβύτεα, περισσῶν· ὁ  
τῶν γὰρ ἀπελθόντων σήμερον οἱ μετέχεις.

### 80.—ΤΟΥ ΑΥΤΟΥ

Παίγνιον ἔστι Τύχης μερόπων βίος, οἰκτρός, ἀλήτης,  
πλούτου καὶ πενίης μεσσόθι ρεμβόμενος.  
καὶ τοὺς μὲν κατάγουσα πάλιν σφαιρηδὸν αἰερεῖ,  
τοὺς δ' ἀπὸ τῶν νεφελῶν εἰς αἶθρα κατὰγει.

### 81.—ΤΟΥ ΑΥΤΟΥ

ὦ τῆς βραχείας ἡδονῆς τῆς τοῦ βίου  
τὴν ὀξύτητα τοῦ χρόνου πενθησατε.  
ἡμεῖς καθεζόμεσθα καὶ κοιμώμεθα,  
μοχθοῦντες ἢ τρυφῶντες· ὁ δὲ χρόνος τρέχει,  
τρέχει καθ' ἡμῶν τῶν ταλαιπώρων βροτῶν,  
φέρων ἐκάστου τῷ βίῳ καταστροφὴν.

## HORTATORY AND ADMONITORY EPIGRAMS

### 78.—BY THE SAME

CAST away complaint and be not troubled, for how brief is the time thou dwellest here compared with all the life that follows this! Ere thou breedest worms and art cast into the tomb torment not thy soul, as if it were damned while thou still livest.

### 79.—BY THE SAME

WE are born day by day when night departs, retaining nothing of our former life, estranged from the doings of yesterday and beginning to-day the remainder of our life. Do not then, old man, say thy years are too many, for to-day thou hast no part in those that have gone by

### 80.—BY THE SAME

THE life of men is the plaything of Fortune, a wretched life and a vagrant, tossed between riches and poverty. Some whom she had cast down she casteth on high again like a ball, and others she brings down from the clouds to Hades.

### 81.—BY THE SAME

ALAS for the brevity of life's pleasure! Mourn the swiftness of time. We sit and we sleep, toiling or taking our delight, and time is advancing, advancing against us wretched men, bringing to each the end of life.



## GREEK ANTHOLOGY

### 82.—ΤΟΥ ΑΥΤΟΥ

\* Ἄρα μὴ θανόντες τῷ δοκεῖν ζῶμεν μόνον,  
 \* Ἕλληνες ἄνδρες, συμφορᾷ πεπτωκότες  
 ὄνειρον εἰκάζοντες εἶναι τὸν βίον,  
 ἢ ζῶμεν ἡμεῖς, τοῦ βίου τεθνηκότος;

### 83.—ΤΟΥ ΑΥΤΟΥ

Καὶ τὸ φρονεῖν πλουτεῦντι περίστας, ὄχλος,  
 ἀνάγκη . . .  
 † ζῶνῃ παικίλῃ καὶ πολάκων ἀνάγκῃ.

### 84.—ΤΟΥ ΑΥΤΟΥ

Δακρυχέων γενόμεν, καὶ δακρύσας ἀποθυήσκω  
 δάκρυσι δ' ἐν πολλοῖς τὸν βίον εὖρον ὄλον.  
 ὦ γένος ἀνθρώπων πολυδάκρυτον, ἀσθενές, οἰκτρὸν,  
 φαινόμενον<sup>1</sup> κατὰ γῆς, καὶ διαλυόμενον.

### 85.—ΤΟΥ ΑΥΤΟΥ

Πάντες τῷ θανάτῳ τηρούμεθα, καὶ τρεφόμεσθα  
 ὡς ἀγέλη χοίρων σφαζομένων ἀλόγως.

### 86.—ΤΟΥ ΑΥΤΟΥ

Οὐ δαψιλῶς μὲν, ἀλλ' ὅμως καὶ γὰρ τρέφω  
 παῖδας, γυναῖκα, δοῦλον, ὄρνιθας, κύνα·  
 πόδαξ γὰρ οὐδεὶς τοὺς ἐμούς πατεῖ δόμους.

### 87.—ΤΟΥ ΑΥΤΟΥ

\* Ἄν μὴ γελῶμεν τὸν βίον τὸν δραπέτην,  
 Τύχην τε πόρνην ρεύμασιν κινούμενην,  
 ὀδύνην ἑαυτοῖς προξενούμεν πάντοτε,  
 ἀναξίλους ὀρώντες εὐτυχέστερους

<sup>1</sup> φερόμενον MS.: cōst Boissonade.

## HORTATORY AND ADMONITORY EPIGRAMS

### 82.—BY THE SAME

Is it not true that we are dead and only seem to live, we Greeks,<sup>1</sup> fallen into misfortune, fancying that a dream is life? Or are we alive and is life dead?<sup>2</sup>

### 83.—BY THE SAME

EVEN wisdom to the wealthy is a difficulty, a trouble, a necessity . . .

### 84.—BY THE SAME

IN tears I was born and after tears I die, finding the whole of life a place of many tears. O race of men tearful, weak, pitiful, scarce seen on earth and straight dissolved!

### 85.—BY THE SAME

WE are all kept and fed for death, like a herd of swine to be slain without reason.

### 86.—BY THE SAME

I too rear, not sumptuously, but still I rear children, a wife, a slave, poultry and a dog—for no flatterer sets foot in my house.

### 87.—BY THE SAME

IF we do not laugh at life the runaway, and Fortune the strumpet shifting with the current, we cause ourselves constant pain seeing the unworthy luckier than ourselves.

<sup>1</sup> i. e. Pagans.

<sup>2</sup> op. No. 90.

## GREEK ANTHOLOGY

### 88.—ΤΟΥ ΑΥΤΟΥ

Σῶμα, πάθος ψυχῆς, βῆδης, μοῖρ', ἄχθος, ἀνάγκη,  
 και δασμός κρατερός, καὶ κόλασι βασάνων.  
 ἀλλ' ὅταν ἐξέλθῃ τοῦ σώματος, ὡς ἀπὸ δασμίων  
 τοῦ θανάτου, φεύγει πρὸς θεὸν ἀθάνατον.

### 89.—ΤΟΥ ΑΥΤΟΥ

Εἰ θεὸς ἡ Φήμη, κοχλωμένη ἐστὶ καὶ αὐτὴ  
 Ἑλλησι, σφαλεροῖς ἐξαπατῶσα λόγοις.  
 Φήμη δ', ἂν τι πάθῃς, ἀναφαίνεται εὐθύς ἀληθείης  
 πολλακι καὶ Φήμην ἄφθασεν ἡ ταχυτής.

### 90. —ΤΟΥ ΑΥΤΟΥ

Ὡ τῆς μεγίστης τοῦ φθόνου πονηρίας  
 τὸν εὐτυχῇ μισεῖ τις, ὃν θεὸς φιλεῖ.  
 οὕτως ἀνόητοι τῷ φθόνῳ πλανώμεθα,  
 οὕτως ἐτοίμως μοῖρᾳ δουλεύομεν.  
 Ἑλληνές ἐσμεν ἄνδρες ἐσποδωμένοι,  
 νεκρῶν ἔχοντες ἐλπίδας τεθαμμένας  
 ἀνεστράφη γὰρ πάντα νῦν τὰ πράγματα.

### 91. —ΤΟΥ ΑΥΤΟΥ

Ὅταν στυγῇ τις ἄνδρα, τὸν θεὸς φιλεῖ,  
 οὗτος μεγίστην μοῖραν κατεισάγει  
 φανερώς γὰρ αὐτῷ τῷ θεῷ κορύσσεται,  
 χόλον μέγιστον ἐκ φθόνου δεδεγμένος.  
 δαῖ γὰρ φιλεῖν ἐκείνον, ὃν θεὸς φιλεῖ.

<sup>1</sup> No doubt this and No. 89 refer to the contemporary persecution of the Pagans by the Christians under Theodosius. Greek here means non-Christian, as Pausanias was himself.

## HORTATORY AND ADMONITORY EPIGRAMS

### 88.—BY THE SAME

THE body is an affliction of the soul, it is Hell, Fate, a burden, a necessity, a strong chain and a tormenting punishment. But when the soul issues from the body as from the bonds of death, it flies to the immortal God.

### 89.—BY THE SAME

IF Rumour be a goddess, she too as well as the other gods is wroth with the Greeks and cozens them with deceptive words. Rumour, if any evil befall thee, at once is proved to be true, and often the rapidity of events anticipates her

### 90.—BY THE SAME

ALAS for the extreme malice of envy! A man hates the fortunate whom God loves. So senselessly are we led astray by envy, so ready are we to be the slaves of folly. We Greeks are men reduced to ashes, having the buried hopes of the dead; for to-day everything is turned upside down!

### 91.—BY THE SAME

HE who detests a man whom God loves, is guilty of the greatest folly, for he manifestly takes up arms against God himself, being gifted by envy with excessive spite. One should rather love him whom God loves.

It is hard, however, to find any connexion in thought between lines 1-4 and what follows, and I quite fail to see any point in No. 89.

# GREEK ANTHOLOGY

## 92.—ΤΟΥ ΑΥΤΟΥ

*Eis áρχοντα*

Ἐπεὶ δικάζεις καὶ σοφιστεύεις λόγοις,  
 κἀγὼ φέρω σοι τῆς ἐμῆς ἀηδόνος  
 ἐπιγράμμα σαιμνόν, ἄξιον παρρησίας·  
 ὁ γὰρ σὲ μέλπων τῆς Δίκης ὕμνους χέει.<sup>1</sup>

## 93.—ΤΟΥ ΑΥΤΟΥ

Βέλτερόν ἐστι τύχης καὶ θλιβομένης ἀνέχεσθαι  
 ἢ τῶν πλουτούντων τῆς ὑπερηφανίης.

## 94.—ΤΟΥ ΑΥΤΟΥ

Εἶναι νομίζω φιλόσοφον καὶ τὸν θεόν,  
 βλασφημίαις τὸν εὐθὺς οὐ θυμούμενον,  
 χρόνῳ δ' ἐπαιξάνοντα τὰς τιμωρίας  
 τὰς τῶν πονηρῶν καὶ ταλαιπώρων βροτῶν.

## 95.—ΤΟΥ ΑΥΤΟΥ

Μισθὸ τὸν ἄνδρα τὸν διπλοῦν πεφυκότα,  
 χρηστὸν λόγοισι, πολέμιον δὲ τοῖς τρόποις.

## 96.—ΤΟΥ ΑΥΤΟΥ

Ὅταν λογισμοῖς καταμαθῶ τὰ πράγματα,  
 καὶ τὰς ἀκαίρους μεταβολὰς τὰς τοῦ βίου,  
 καὶ βεῦμ' ἀπιστον τῆς ἀνωμάλου Τύχης,  
 πῶς τοὺς πένητας πλουσίους ἐργάζεται,  
 καὶ τοὺς ἔχοντας χρημάτων ὠποστερεῖ.

<sup>1</sup> So Jacobs. οὐ γὰρ σὲ μέλπων τῆς Δίκης ὕμνους χέει; MB.  
 This would mean, if anything, "For he who sings not of  
 thee is asleep to Justice."

## HORTATORY AND ADMONITORY EPIGRAMS

### 92.—BY THE SAME

#### *To a Magistrate*

SINCE thou givest judgments and art a subtle speaker, I bring thee too this grave epigram of my nightingale worthy of one who speaks freely; for he who sings of thee pours forth the praises of Justice.<sup>1</sup>

### 93.—BY THE SAME

It is better to endure even straitened Fortune rather than the arrogance of the wealthy.

### 94.—BY THE SAME

I THINK God is a philosopher too, as he does not wax wroth at once with blasphemy, but with the advance of time increases the punishment of wicked and miserable men.

### 95.—BY THE SAME

I HATE the man who is double-minded, kind in words, but a foe in his conduct.

### 96.—BY THE SAME

WHEN I think over things, observing the inopportune changes of life and the fickle current of unfair Fortune, how she makes the poor rich and deprives its possessors of wealth, then blinded in my own

<sup>1</sup> Referring of course to another epigram or collection of epigrams he is sending.

## GREEK ANTHOLOGY

τότε κατ' ἑμᾶντὸν τῇ πλάνῃ σκοτούμενος  
μισῶ τὰ πάντα, τῆς ἀδηλίας χάριν.  
ποιῶ τρόπῳ γὰρ περιγένομαι τῆς Τύχης,  
τῆς ἐξ ἀδήλου φαινομένης ἐν τῷ βίῳ,  
πόρνης γυναικὸς τοὺς τρόπους κεκτημένης, 10

### 97.—ΤΟΥ ΑΥΤΟΥ

Αἶτραν ἱτῶν ξήσας μετὰ γραμματικῆς βραχυμόχθου,  
βουλαυτῆς νεκύων πέμπομαι εἰς αἶδην.

### 98.—ΤΟΥ ΑΥΤΟΥ

Πᾶς τις ἀπαίδευτος φρονιμώτατός ἐστι σιωπῶν,  
τὸν λόγον ἐγκρύπτων, ὥς πάθος αἰσχρότατον.

### 99.—ΤΟΥ ΑΥΤΟΥ

Πολλάκι, Σέξστ', ἔστησα τῆς φιλότῃ καὶ ἔβρι-  
καὶ πολὺ κουφοτέρῃ τὴν φιλότῃ μαθὼν,  
λοιδορίην δὲ ῥέπουσαν, ἐχωρίσθην φιλότῃτος,  
μηκέτι βασταζὼν ἔβριον ἀτιμοτάτην.

### 100.—ΑΝΤΙΦΑΝΟΣ

Ἀνθρώποις ὀλίγος μὲν ὁ πᾶς χρόνος, δὲ ποτὶ δαίλοισι  
ζῶμεν, κῆν πολιδὸν γῆρας ἀπᾶσι μένῃ·  
τῆς δ' ἀκμῆς καὶ μάλλον. ὅτ' οὖν χρόνος ἄριστος ἡμῖν,  
πάντα χύδην ἔστω, ψαλμός, ἔρως, προπόσεις.  
χειμῶν τούντεῦθεν γῆρας βαρύν· οὐδὲ δέκα μῶν 5  
στύσεις· τοιαύτῃ σ' ἐκδέχετ' ἀρχιπέδη.

<sup>1</sup> i.e. 72 years, there were 72 solids in the pound. He means that he had sought a seat in the Senate of some town but in vain.

## HORTATORY AND ADMONITORY EPIGRAMS

mind by the error I hate everything owing to the obscurity of all. For how shall I get the better of Fortune, who keeps on appearing in life from no one knows where, behaving like a harlot.

### 97.—BY THE SAME

HAVING lived a pound of years<sup>1</sup> with toiling Grammar I am sent to Hell to be senator of the dead.

### 98.—BY THE SAME

EVERY uneducated man is wisest if he remains silent, hiding his speech like a disgraceful disease.

### 99.—BY THE SAME

I OFTEN, Sextus, weighed on the balance your kindness and insolence, and finding your kindness much the lightest and your abusive speech ever sinking the scale, I abandoned your friendship, unable to support any longer your most dishonouring insults.

### 100.—ANTIPHANES

BRIEF would be the whole span of life that we wretched men live, even if grey old age awaited us all, and briefer yet is the space of our prime. Therefore, while the season is ours, let all be in plenty, song, love, carousal. Henceforth is the winter of heavy old. Thou wouldst give ten minae<sup>2</sup> to be a man, but no ' such fetters shall be set on thy manhood.

<sup>1</sup> About fifty pounds.



# GREEK ANTHOLOGY

## 101.—ΒΙΑΝΟΡΟΣ

Ἦνίδε καὶ χέρσου τὸ γεωτόμον ὄπλον ἐρέσσει  
καὶ τὸν ὑποθατίαν μόσχον ἄγει δάμαλις,  
βούταν μὲν τρομέουσα διώκτορα, τὸν δὲ μένουσα  
νῆπιον, ἀμφοτέρων εὖστοχα φειδομένη.  
Ἰσχυες, ἀροτροδίαυλα, πεδώρυχε, μηδὲ διώξης  
τὰν διπλοῖς ἔργοις διπλὰ βαρυνομέναν.

δ

## 102.—ΒΑΣΣΟΤ

Μήτε με χείματι πόντος ἄγοι θρασύς, οὐδὲ γαλήνης  
ἀργῆς ἥσπασάμην τὴν πάλι νηνεμίην.  
αἱ μεσότητες ἀρισταὶ ὅπη δὲ τε πρήξιες ἀνδρῶν,  
καὶ πάλι μέτρον ἐγὼ τάρκειον ἥσπασάμην.  
τοῦτ' ἀγάπα, φίλα Λάμπι, κακὰς δ' ἐχθαιρε θυέλ-  
λας.  
εἰσὶ τινὲς πρηεῖς καὶ βιότου Ζέφυροι.

δ

## 103.—ΦΙΛΟΔΗΜΟΤ

Τὴν †προτερον θυμέλην μήτ' ἐμβλαπτε, μήτε παρέλθης·  
νῦν ἄπαγε δραχμῆς εἰς κολακορδόκολα.  
καὶ σύκον δραχμῆς ἐν γίνεταί· ἦν δ' ἀναμείνης,  
χίλια. τοῖς πτωχοῖς ὁ χρόνος ἐστὶ θεός

## 104.—ΚΡΑΤΗΤΟΣ ΦΙΛΟΣΟΦΟΤ

Χαῖρε θεὰ δέσποινα, ἀνδρῶν ἀγαθῶν ἀγάπημα,  
Εὐτελής, κλεινῆς ἔγγονε Σωφροσύνης·  
σὴν ἀρετὴν τιμῶσιν ὅσοι τὰ δίκαι' ἀσκοῦσιν.

<sup>1</sup> Lines 1 and 2 are hopeless.

## HORTATORY AND ADMONITORY EPIGRAMS

### 101.—BIANOR

Look, the heifer draws the instrument that cuts the earth, and is followed by the calf she is suckling ! She dreads the husbandman at her heels, and waits for her little one, sagaciously careful of both. Thou who followest the plough up and down the field, who turnest up the soil, hold thy hand, nor drive her who bears the double burden of two labours.

### 102.—BASSUS

I would not have the fierce sea drive me in storm, nor do I welcome the dull windless calm that follows. The mean is best, and so likewise where men do their business, I welcome the sufficient measure. Love this, dear Lamps, and hate evil tempests, there are gentle Zephyrs in life too.

### 103.—PHILODEMUS

NEITHER look into nor pass by (the place where they sell scarce delicacies ?). Now be off to the tripe-stall to spend a drachma.<sup>1</sup> One fig too at times may cost a drachma, but if you wait, it will buy you a thousand. Time is the poor man's god.

### 104.—CRATES THE PHILOSOPHER

HAIL ! divine lady Simplicity, child of glorious Temperance, beloved by good men. All who practise righteousness venerate thy virtue.<sup>2</sup>

<sup>1</sup> An extract from Crates' *Hymn to Simplicity*, the whole of which we have.

## GREEK ANTHOLOGY

### 105.—ΣΙΜΩΝΙΔΟΥ

Χαίρει τις Θεόδωρος, ἐπεὶ θάνον· ἄλλος ἐπ' αὐτῷ  
χαιρήσει. θανάτῳ πάντες ὀφειλόμεθα.

### 106.—ΑΔΗΛΟΝ

Πολλοί τοι νάρθηκοφόροι, παῦροι δέ τε βᾶκχοι.

### 107.—ΕΤΡΙΠΙΔΟΥ

Θεοῦ μὲν οὐδεὶς ἐκτὸς εὐτυχεῖ βροτός.  
φεῦ τῶν βροτείων ὡς ἀνώμαλοι τύχαι·  
οἱ μὲν γὰρ εὖ πράσσουνσι, τοῖς δὲ συμφοραὶ  
σκληραὶ πάρεισιν εὐσεβοῦσι πρὸς θεούς.

### 108.—ΑΔΗΛΟΝ

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ  
ἀνεύκτοις  
ἄμμι δίδου· τὰ δὲ λυγρὰ καὶ εὐχομένων ἀπερύκτοις.

### 109.—ΑΔΗΛΟΝ

Πᾶς λόγος ἐστὶ μάταιος ὁ μὴ τετελεσμένος ἔργῳ·  
καὶ πᾶσα πράξις τὸν λόγον ἀρχὸν ἔχει.<sup>1</sup>

### 110.—ΑΙΣΧΥΛΟΥ

Οὐ χρὴ λέοντος σκύμνον ἐν πόλει τρέφειν·  
μάλιστα μὲν λέοντα μὴ πόλει τρέφειν  
ἦν δ' ἐκτραφῇ τις, τοῖς τρόποις ὑπηρετεῖν.

<sup>1</sup> ἔργον ἔχει MS.: corr. Jacobs.

<sup>1</sup> cf. Horace's "Debetur morti nos nostraque."

<sup>2</sup> A well known proverb quoted by Plato in the *Phaedo* (89c). <sup>2</sup> *Fragmenta* 684 and 1025.

## HORTATORY AND ADMONITORY EPIGRAMS

### 105.—SIMONIDES

A CERTAIN Theodorus rejoices because I am dead.  
Another shall rejoice at his death. We are all owed  
to death.<sup>1</sup>

### 106.—ANONYMOUS

MANY are the thyrsus bearers but few the initiated.<sup>2</sup>

### 107.—EURIPIDES<sup>3</sup>

No man is fortunate unless God will it. Alas! how  
unequal is the lot of men. Some are prosperous  
and on others who reverence the gods fall cruel  
misfortunes.

### 108.—ANONYMOUS<sup>4</sup>

Zeus the king, give us good things whether we  
pray for them or not, and keep evil things away from  
us even if we pray for them.

### 109.—ANONYMOUS

EVERY word is vain that is not completed by deed,  
and let every deed spring from reason.<sup>5</sup>

### 110.—AESCHYLUS

A LION cub should not be reared in the city.  
First and foremost bring up no lion in the city, but  
if one be reared, submit to his ways.<sup>6</sup>

<sup>1</sup> Quoted as such by Plato, *Alcib.* ii. p. 142 a.

<sup>2</sup> The play on the two senses of *Logos*, speech and reason, cannot be rendered.

<sup>3</sup> Spoken by Aeschylus in Aristophanes, *Frogs* 1425, with reference to Alcibiades.

## GREEK ANTHOLOGY

### 111.—ΑΔΗΛΟΝ

Ὁ φθονος αὐτὸς ἑαυτὸν ἐοῖς βελέεσσι δαμάζει.

### 112.—ΑΔΕΣΠΟΤΟΝ

Οἶνος καὶ τὰ λοετρὰ καὶ ἡ περὶ Κύπριν ἔρωη  
ἄξυτέρην πέμπει τὴν ὁδὸν εἰς αἶδην.

### 113.—ΑΔΕΣΠΟΤΟΝ

Οὐκ ἐθέλω πλουτεῖν, οὐκ εὐχομαι ἄλλὰ μοι εἴη  
ζῆν ἐκ τῶν ὀλίγων μηδὲν ἔχοντα κακόν.

### 114.—ΑΔΗΛΟΝ

Ἡ κρίσις ἐστὶ κάτω καὶ Τάνταλος· οὐδὲν ἀπιστῶ,  
τῇ πενυῇ μελετῶν τὴν ὑπὸ γῆν κόλασιν.

### 115.—ΑΔΗΛΟΝ

Ζήσον λογισμῷ, καὶ μενεῖς ἀνευδεής.

### 116.—ΑΔΗΛΟΝ

"Οὐκ ἔστι γήμας, ὅστις οὐ χειμάζεται,"  
λέγουσι πάντες, καὶ γαμοῦσιν εἰδότες.

### 117.—ΦΩΚΤΑΙΔΟΤ

Γνήσιός εἰμι φίλος, καὶ τὸν φίλον ὡς φίλον οἶδα,  
τοὺς δὲ κακοὺς διάλυν πάντας ἀποστρέφομαι  
οὐδένα θωπεύω πρὸς ὑπόκρισιν· οὗς δ' ἄρα τιμῶ,  
τούτους ἐξ ἀρχῆς μέχρι τέλους ἀγαπῶ.

<sup>1</sup> Found also engraved on a stone (Corp. Inscr. No. 1935).

## HORTATORY AND ADMONITORY EPIGRAMS

### 111.—ANONYMOUS<sup>1</sup>

ENVY slays itself by its own arrows.

### 112.—ANONYMOUS

WINE and baths and venerean indulgence make  
the road to Hades more precipitous.

### 113.—ANONYMOUS<sup>2</sup>

I do not wish or pray to be wealthy, but I would  
live on a little, suffering no evil.

### 114.—ANONYMOUS

BELOW in Hell are judgment and Tantalus. I do  
not disbelieve it, realising by my poverty the infernal torments.

### 115.—ANONYMOUS

LIVE by reason, and thou shalt not be in want.

### 116.—ANONYMOUS

"No married man but is tempest-tossed" they all  
say and marry knowing it.<sup>3</sup>

### 117.—PHOCYLIDES

I AM a genuine friend, and I know a friend to be  
a friend, but I turn my oack on all evil-doers. I  
flatter no one hypocritically, but those whom I  
honour I love from beginning to end.

<sup>1</sup> From Theognis (v. 1155) with differences.

<sup>2</sup> Doubtless from a comic poet.

## GREEK ANTHOLOGY

### 118.—ΑΔΗΛΟΝ

Πῶς γενόμεν; πόθεν εἰμί; τίνας χάριν ἤλθον;  
ἀπέλθειν;

πῶς δύναμαί τι μαθεῖν, μηδὲν ἐπιστάμενος;  
οὐδὲν ἔων γενόμεν· πάλιν ἔσσομαι ὥς πάρος ἦα  
οὐδὲν καὶ μηδὲν τῶν μαρόπων τὸ γένος.

ἀλλ' ἄγε μοι Βάκχοιο φιλήδονον ἄντρε νᾶμα  
τοῦτο γάρ ἐστι κακῶν φάρμακον ἀντίδοτον.

C. Merivale, in *Collections from the Greek Anthology*, 1833,  
p. 240.

### 119.—ΑΔΗΛΟΝ

Σώματα πολλὰ τρέφειν, καὶ δώματα πόλλ' ἀνεγείρειν  
ἀτραπὸς εἰς πανίνην ἐστὶν ἐτοιμοτάτη.

H. Wellesley, in *Anthologia Poliglotta*, p. 169.

### 120.—ΑΔΗΛΟΝ

Πᾶσα γυνὴ φιλέει πλεον ἀνέρος· αἰδομένη δε  
κεύθει κέντρον ἔρωτος, ἐρωμανέουσα καὶ αὐτή.

### 121.—ΠΑΡΟΤ

Οὐχ οὕτω βλάπτει μισεῖν ὁ λέγων ἀναφανδόν,  
ὥσπερ ὁ τὴν καθαρὰν ψευδόμενος φιλίαν.  
τὸν μὲν γὰρ μισοῦντα προειδότες ἐκτρεπομεσθα,  
τὸν δὲ λέγοντα φιλεῖν οὐ προφυλασσόμεθα.  
ἐχθρὸν ἐγὼ κρίνω κεῖνον βαρίν, ὅς ποτε λάβῃ  
τὴν ἀπὸ τῆς φιλίας πίστιν ἔχων ἀδικεῖ.

\* Mackail compares the paradox in Plato's *Euthydemus* that it is impossible to learn what one does not know already, and hence impossible to learn at all.

## HORTATORY AND ADMONITORY EPIGRAMS

### 118.—ANONYMOUS

How was I born? Whence am I? Why came I here? To depart again? How can I learn aught, knowing nothing?<sup>1</sup> I was nothing and was born; again I shall be as at first. Nothing and of no worth is the race of men. But serve me the merry fountain of Bacchus; for this is the antidote of ills.

### 119.—ANONYMOUS

To feed many slaves and erect many houses is the readiest road to poverty

### 120.—ANONYMOUS

EVERY woman loves more than a man loves; but out of shame she hides the sting of love, although she be mad for it.<sup>2</sup>

### 121.—RARUS

HE who says openly that he hates us does not hurt us so much as the man who simulates pure friendship. For having previous knowledge of him who hates us, we avoid him, but we do not guard ourselves against him who says he loves us. Him I judge a grievous enemy, who, when we trust him as a friend, does us injury by stealth.

<sup>1</sup> From Nonnus, *Dionys.* xlii. 209.



## GREEK ANTHOLOGY

### 122.—ΛΟΤΚΙΛΛΙΟΤ

Πολλὰ τὸ δαιμόνιον δύναται, κἂν ἢ παράδοξα  
 τοὺς μικροὺς ἀνάγει, τοὺς μεγάλους κατὰγει  
 καὶ σοῦ τὴν ὄφρυν καὶ τὸν τύφον καταπαύσει,  
 κἂν ποταμὸς χρυσοῦ νάματά σοι παρέχῃ  
 οὐ θρύον, οὐ μαλάχην ἀνεμὸς ποτε, τὰς δὲ μεγίστας  
 ἢ δρύας ἢ πλατάνους οἶδε χαμαὶ κατὰγειν.

### 123.—ΑΙΣΩΠΙΟΤ

Πῶς τις ἄνευ θανάτου σε φύγοι, βλεῖ; μυρία γάρ σε  
 λυγρά· καὶ οὔτε φυγεῖν εὐμαρές, οὔτε φέρειν.  
 ἡδέα μὲν γάρ σου τὰ φύσει καλά, γαῖα, θάλασσα,  
 ἄστρο, σεληναίης κύκλα καὶ ἡελίου  
 τᾶλλα δὲ πάντα φόβοι τε καὶ ἄλγεα· κἦν τι πάθῃ  
 τὶς  
 ἐσθλόν, ἄμοιβαίην ἐκδέχεται Νέμεσιν.

A. J. Butler, *Anapaests and Asphodels*, p. 79, J. A. Pott,  
*Greek Love Songs and Epigrams*, i. p. 111.

### 124.—ΓΑΤΚΩΝΟΣ

Πάντα γέλως, καὶ πάντα κόνις, καὶ πάντα τὸ μηδέν·  
 πάντα γὰρ ἐξ ἀλόγων ἐστὶ τὰ γινόμενα.

### 124a. ΑΔΗΛΟΝ

Φροντίδες οἱ παῖδες· μέγα μὲν κακόν, εἴ τι πάθουσιν·  
 εἰσὶ δὲ καὶ ζῶντες φροντίδες οὐκ ὀλέγαι.  
 ἡ γαμετή, χρηστή μὲν ἔχει τινὰ τέρψιν ἐν αὐτῇ,  
 ἡ δὲ κακὴ πικρὸν τὸν βίον ἀνδρὶ φέρει.

## HORTATORY AND ADMONITORY EPIGRAMS

### 122.—LUCILIUS

HEAVEN can do many things even though they be unlikely, it exalteth the little and casteth down the great. Thy lofty looks and pride it shall make to cease, even though a river bring thee streams of gold. The wind hurts not the rush or the mallow, but the greatest oaks and planes it can lay low on the ground.

### 123.—ÆSOP

LIFE, how shall one escape thee without death; for thou hast a myriad ills and neither to fly from them nor to bear them is easy. Sweet are thy natural beauties, the earth, the sea, the stars, the orbs of the sun and moon. But all the rest is fear and pain, and if some good befall a man, an answering Nemesis succeeds it.

### 124.—GLYCON

ALL is laughter, all is dust, all is nothing, for all that is cometh from unreason

### 124A.—ANONYMOUS

CHILDREN are a trouble; it is a great evil if anything happens to them, and even if they live they are no small trouble. A wife if she be good hath something in her that delights, but a bad one brings a man a bitter life.

# GREEK ANTHOLOGY

## 125.—ΑΔΗΛΟΝ

Πρῶγμα μὲν ἔσθ' ὁ φίλος πάνυ δύσκολον· εἰσὶ δὲ  
πολλοί,  
καὶ σχεδὸν οἱ πάντες, μέχρ' ἰσοψηφίας.

## 126.—ΑΔΗΛΟΝ

Χρησαμένῳ θεράπων ὁ χρήσιμός ἐστ' ἀγαθόν τι·  
αὐτάρκης δὲ κακὸν τῶνδ' ὁ πονηρότερος.<sup>1</sup>

<sup>1</sup> κακῶν ὅτις ἐπιειρότερος Brunck, and so I render.

## HORTATORY AND ADMONITORY EPIGRAMS

### 125.—ANONYMOUS

A FRIEND is a very difficult thing to find, but many or nearly all are friends only in name.

### 126.—ANONYMOUS

A USEFUL servant is a good thing for him who makes use of him, but a man who is self-sufficient experiences less evil.



## BOOK XI

### THE CONVIVIAL AND SATIRICAL EPIGRAMS

This book is divided in the MS. into two sections, the Convivial Epigrams Nos 1-64 and the Satirical Epigrams, No. 65 to the end, the former section not at all very good, was being a part at least derived from the *Sophistes* of Theophrastus 65-73 68-69 74 and the rest of Agathias (8-6, 83-84). The second section, the Satirical poems, was containing much of the work of Pausanias, with whom readers to some extent less in the preceding Book a very limited number of poems from the *Sophistes* of Theophrastus 104 104 114 122 124 127 128 129 and a few by Agathias and Marcellus it is in fact the work of two writers much used in other Lucian and Nearchus two may add Anaximander whose contributions are not derived from the main sources of the *Anthology*. Lucianus lived at the time of Nero and Nearchus probably was contemporary. They both very much admired Martial who probably had read them. There is good evidence that Nearchus wrote in Alexandria and I think the same may be true of Lucian (see Vol. 2). There are very few of poems in this book (103, 110, 122, 124-5, from the *Sophistes* of Theophrastus).

# ΙΑ

## ΕΠΙΓΡΑΜΜΑΤΑ ΣΤΜΠΡΟΤΙΚΑ ΚΑΙ ΣΚΩΠΤΙΚΑ

### 1.—ΝΙΚΑΡΧΟΤ

Ἑρμαίοις ἡμῖν Ἀφροδίσιος ἐξ χάας οἶνου  
αἶρων, προσκόψας πένθος ἔθηκε μέγα.  
οἶνος καὶ Κένταυρον ἀπώλεσεν· ὥς δφελεν δὲ  
χῆμᾶς· νῦν δ' ἡμεῖς τοῦτον ἀπώλεσαμεν.

### 2.—ΚΑΛΔΙΚΤΗΡΟΣ

Αἰσχυλῖδα Θεόδωρε, τί μοι μεμάχηνται ἄριστοι;  
οὐ διακωλύσεις; πάντες ἔχουσι λίθους

### 3.—ΑΔΕΣΠΟΤΟΝ

Ἦθελον ἂν πλουτεῖν, ὥς πλούσιος ἦν ποτὲ Κροῖσος,  
καὶ βασιλεὺς εἶναι τῆς μεγάλης Ἀσίης·  
ἀλλ' ὅταν ἐμβλέψω Νικάνορα τὸν σοροπηγόν,  
καὶ γινῶ πρὸς τί ποιεῖ ταῦτα τὰ γλωσσοκομα,  
ἀκτὴν πον πάσσας καὶ ταῖς κοτύλαις ὑποβρέξας, 5  
τὴν Ἀσίην πωλῶ πρὸς μύρα καὶ στεφάνους.

<sup>1</sup> About nine gallons.

<sup>2</sup> It was the cause of their fatal fight with the Lapithae.

<sup>3</sup> Or "killed."

## BOOK XI

### THE CONVIVIAL AND SATIRICAL EPIGRAMS

#### 1.—NICARCHUS

At the feast of Hermes, Aparodisus, as he was carrying six choes<sup>1</sup> of wine, stumbled and threw us into deep mourning. "Wine was the death even of the Centaurs."<sup>2</sup> Would it had been ours, but now it is it we have lost.<sup>3</sup>

#### 2.—CALLICTER

Theodorus, son of Aeschylus, why do the leaders fight with me? Won't you stop them? They all have stones.<sup>4</sup>

#### 3.—ANONYMOUS

I would have liked to be as rich as Croesus once was, and to be king of great Asia. But when I look at Nicanor the coffin-maker and learn what these flute-cases<sup>5</sup> he is making are meant for, I sprinkle my flour<sup>6</sup> no matter where, and moistening it with my pint of wine I sell Asia for scent and garlands.

<sup>4</sup> We cannot tell the occasion of this epigram, but Theodorus seems to be a doctor and the joke turns on "stones."

<sup>5</sup> So he facetiously calls the coffins.

<sup>6</sup> Flour kneaded and soaked in wine was a common drink.



## GREEK ANTHOLOGY

### 4. ΠΑΡΜΕΝΙΩΝΟΣ

Αὐτῷ τις γῆμας πιθανὴν τῷ γείτονι, ῥέγγει  
καὶ τρεφεται· τοῦτ' ἦν εὐκόλος ἐργασία,  
μὴ πλεῖν, μὴ σκάπτειν, ἀλλ' εὐστομάχως ἀπορέγ-  
χειν,  
ἀλλοτριὰ δαπάνη πλούσια βοσκόμενον.

### 5.—ΚΑΛΛΙΚΤΗΡΟΣ ΜΑΝΤΙΣΙΟΥ<sup>1</sup>

"Οστις ἔσω πυροὺς καταλαμβάνει οὐκ ἀγοράζων,  
κείνου Ἀμαλθείας ἡ γυνὴ ἔστι κέρας.

### 6.—ΤΟΥ ΑΥΤΟΥ

Πτωχοῦ ἔστι γάμος κυνέα μάχα, εὐθὺν κυδοιμός,  
λοιδορίαί, πλαγαί, ζημία, ἔργα, δίκαι.

### 7. —ΝΙΚΑΡΧΟΥ<sup>2</sup>

Οὐδεὶς τὴν ἰδίην συνεχῶς, Χαρίδημε, γυναῖκα  
βινεῖν<sup>3</sup> ἐκ ψυχῆς τερπόμενος δύναται·  
οὕτως ἡ φύσις ἐστὶ φιλόκυισος, ἀλλοτριόχρως,  
καὶ ζητεῖ διόλου τὴν ξενοκυσθαπάτην.

### 8.—ΑΔΕΣΠΟΤΟΝ

Μὴ μύρα, μὴ στεφάνους λιθίναις στήλαισι χαρίζου,  
μηδὲ τὸ πῦρ φλέξῃς· ἐς κενὸν ἢ δαπάνη.  
ζῶντί μοι, εἴ τι θέλεις, χαρῖσαι· τέφρην δὲ μεθύσκων  
πηλὸν ποιήσεις, κοῦχ ὁ θανὼν πίεται.

<sup>1</sup> It is unknown what this means.

<sup>2</sup> I write ΝΙΚΑΡΧΟΥ Νικάνδρου MS.

<sup>3</sup> βινεῖν MS. I correct.

<sup>4</sup> In late and modern Greek, horns have the sense familiar from Shakespeare. cp. No. 278 below.

## THE CONVIVIAL EPIGRAMS

### 4.—PARMENION

A CERTAIN man, having married a woman who is complaisant to his neighbour only, snores and feeds. That was the way to get a living easily—not to go to sea, not to dig, but to snore off one's dinner with a comfortable stomach, fattened richly at the expense of another

### 5.—CALLICTER

He who finds corn at home without buying it has a wife who is "a horn<sup>1</sup>" of plenty

### 6.—BY THE SAME

A poor man's marriage is a dog-fight, at once the roar of battle, abuse, blows, damage, trouble and law-suits.

### 7.—NICARCHUS

No one, Charidemus, can constantly sleep with his own wife and take heart-felt pleasure in it. Our nature is so fond of titillation, such a luster after foreign flesh, that it persists in seeking the illusion of a strange case.

### 8.—ANONYMOUS

Bestow not scent and crowns on stone columns, nor set the fire ablaze,<sup>2</sup> the outlay is in vain. Give me gifts, if thou wilt, when I am alive, but by steeping ashes in wine thou wilt make mud, and the dead shall not drink thereof.<sup>3</sup>

<sup>2</sup> By pouring ointments on it. The fire is the funeral fire.

<sup>3</sup> These striking verses were found also engraved (with a few unimportant variants) on the tomb of Cerebus Fortunata near Rome.

## GREEK ANTHOLOGY

### 9.—ΛΕΩΝΙΔΑ

Μὴ πάλι μοι μετὰ δόρπον, ὅτ' οὐκέτι γαστέρα πείθω,  
οὐθата καὶ χοίρων ἅντα τίθει τεμάχη  
οὐδὲ γὰρ ἐργοπόνοισι μετὰ στάχυν δμβρος ἄκαιρος  
χρήσιμος, οὐ ναύταις ἐν λιμένι Ζέφυρος.

### 10. ΛΟΤΚΙΛΛΙΟΤ

Τὸν τοῦ δειπναρίου νόμον οἶδατε· σήμερον ὑμᾶς,  
Ἀῦλε, καλῶ καινοῖς δόγμασι συμποσίου,  
οὐ μελοποιὸς ἐρεῖ κατακείμενος· αὐτε παρέξεις  
οὐδ' ἔξεις αὐτὸς πράγματα γραμματικά.

### 11.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἤδew σε τραγῳδόν, Ἐπίκρατες, οὐδὲ χοραύλην,  
οὐδ' ἄλλ' οὐδὲν ὅλως, ὣν χορὸν ἔστιν ἔχειν  
ἀλλ' ἐκάλουν σε μόνου σὺ δ' ἔχων χορὸν οἴκοθεν  
ἦκεις  
ὀρχηστῶν, αὐτοῖς πάντα διδοὺς ὀπίσω.  
εἰ δ' οὕτω τοῦτ' ἐστί, σὺ τὰς δούλους κατὰκλινον, 5  
ἡμεῖς δ' αὖ τούτοις πρὸς πόδας ἐρχόμεθα.

### 12.—ΑΛΚΑΙΟΤ

Οἶνος καὶ Κένταυρον, Ἐπίκρατες, οὐχὶ σὲ μόνου,  
ὤλεσεν, ἢ δ' ἐρατὴν Καλλίου ἡλικίην.  
ὅντως οἶνοχάρων ὁ μονόμματος, ὃ σὺ τάχιστα  
τὴν αὐτὴν πέμψαις ἐξ Ἀἴδεω πρόποσιν.

<sup>1</sup> By "dancing" he means only "very active in their attendance on you." <sup>2</sup> See No. 1 above.

<sup>3</sup> Epiorates the comic poet and Callias the tragic poet

## THE CONVIVIAL EPIGRAMS

### 9.—LEONIDAS OF ALEXANDRIA

Set not before me after supper, when I can no longer persuade my belly, udders and slices of pork. For neither to labourers after harvest is rain out of season useful, nor the Zephyr to mariners in port.

### 10.—LUCILIUS

You know the rule of my little banquets. To-day, Aulus, I invite you under new convivial laws. No lyric poet shall sit there and recite, and you yourself shall neither trouble us nor be troubled with literary discussions.

### 11.—BY THE SAME

I never knew, Epicrates, that you were a tragedian or a choral flute-player or any other sort of person whose business it is to have a chorus with them. But I invited you alone, you, however, came bringing with you from home a chorus of dancing slaves,<sup>1</sup> to whom you hand all the dishes over your shoulder as a gift. If this is to be so, make the slaves sit down at table and we will come and stand at their feet to serve.

### 12.—ALCAEUS OF MESSENE

"WINE slew the Centaur"<sup>2</sup> too, Epicrates,<sup>3</sup> not yourself alone and Calchas in his lovely prime. Truly the one-eyed monster is the Charon of the wine-cup. Send him right quickly from Hades the same draught.

were both said to have been poisoned by King Philip, son of Demetrius. This Philip was not, like Philip II, one-eyed, but Alcaeus means that he was a Cyclops in his cruelty.

# GREEK ANTHOLOGY

## 13.—AMMIANOT

Ἦώς ἐξ ἧός παραπέμπεται, εἴτ', ἀμελούντων  
 ἡμῶν, εξαίφνης ἤξει ὁ πορφύρεος.  
 καὶ τοὺς μὲν τήξας, τοὺς δ' ὀπτήσας, ἐνλοὺς δὲ  
 φύσῃσας, ἄξει πάντας ἐς ἓν βαραθρον.

## 14.—ΤΟΥ ΑΥΤΟΥ

Ἐχθὲς ἐπὶ ξενίαν κληθεῖς, ὅτε καιρὸς ὕπνου μοι,  
 τύλη ἐπεκλίνθη Γοργόνος ἢ Νιόβης,  
 ἦν οὐδεὶς ὕφηνεν, ἀπέπρισε δ' ἡ παλσκήσας  
 ἐκ τῶν λατομῶν ἤγαγεν εἰς τὰ Πρόκλου.  
 ἐξ ἧς εἰ μὴ θάπτον ἐπηγέρθη, Πρόκλος ἄν μοι  
 τὴν τύλην στήλην ἢ σορὸν εἰργάσατο.

5

## 15.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν τοὺς ἀπὸ ἄλφα μόνους κέκρικας κατορύσσειν,  
 Λούκιε, βουλευτὰς καὶ τὸν ἀδελφὸν ἔχεις·  
 εἰ δ', ὅπερ εὐλογόν ἐστι, κατὰ στοιχεῖον ὀδεύεις,  
 ἤδη, σοὶ προλέγω, Ὀρυγένης λέγομαι.

## 16. <ΤΟΥ ΑΥΤΟΥ>

Κύλλος καὶ Δεῦρος, δύο Θεσσαλοὶ ἐγχεσίμωροι·  
 Κύλλος δ' ἐκ τούτων ἐγχεσιμωρότερος.

<sup>1</sup> i.e. killing us by consumption, fever or dropsy.

<sup>2</sup> The Gorgon turned to stone, Niobe was turned to stone herself.

<sup>3</sup> I take Lucius to be the brother of the author and probably a doctor. Several senators whose names began with A had by chance died under his treatment, and Ammi-

## THE CONVIVIAL EPIGRAMS

### 13.—AMMIANUS

DAWN after dawn goes by, and then, when we take no heed shall come the Dark One. Melting some of us, roasting some and puffing out others,<sup>1</sup> he shall bring us all to the same pit.

### 14.—BY THE SAME

INVITED to dinner yesterday, when it was time for my siesta, I rested my head on the Gorgon's pillow or Niobe's,<sup>2</sup> a pillow which none wove, but someone sawed or hacked out of the quarry and brought to Proclus' house. If I had not woke up very soon and left it, Proclus would have made his pillow into a grave-stone or coffin for me

### 15.—BY THE SAME

LUCIUS, if you have decided to bury only the senators whose names begin with Alpha, you have your brother (Ammianus) too. But if, as is reasonable to suppose, you proceed in alphabetical order, my name, I beg to state, is now Origenes.<sup>3</sup>

### 16.—BY THE SAME

CYLLUS and Leurus, two Thessalian bounders with the spear, and Cyllus the bigger bounder of the two.<sup>4</sup>

annus says that if he is going to confine himself to the A's it is his own turn, otherwise if Lucius adopts alphabetical order, he changes his name to one beginning with Omega, the last letter

<sup>1</sup> He treats the Homeric word *ἑκατόμπεδος*, which is laudatory, as if derived from *μῆδος*—a fool.

# GREEK ANTHOLOGY

## 17.—ΝΙΚΑΡΧΟΣ

Ἦν Στέφανος πτωχὸς κηπεύς θ' ἅμα· νῦν δὲ προ-  
κόψας  
πλουτεῖ, καὶ γεγένητ' εὐθὺ Φιλοστέφανος,  
τέσσαρα τῷ πρώτῳ Στεφάνῳ καλὰ γράμματα  
προσθεῖς·  
ἔσται δ' εἰς ὥρας Ἱπποκρατιππιάδης,  
ἥ διὰ τὴν σπατάλην Διονυσιοπηγανοδωρὸς·  
εἰ δ' ἀγορανομίῳ παντὶ μένει Στέφανος.

5

## 18.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐν γαστρὶ λαβοῦσα Φιλαίνιον Ἡλιοδώρῃ  
θῆλειαν τίκτει παῖδ' ἀπὸ ταῦτομάτου.  
τοῦ δ' ἐπὶ θηλείῃ λυπουμένου, ἔξ διαλείπει  
ἥματα, καὶ τίκτεται ἄρσενά παῖδ' ἔφατο.  
οὕτως Βούβαστις καταλύεται· εἰ γὰρ ἐκάστη  
τέχεται ὡς αὕτη, τίς θεοῦ ἐστι λόγος,

5

## 19.—ΣΤΡΑΤΩΝΟΣ

Καὶ πῖε νῦν καὶ ἔρα, Δαμόκρατες· οὐ γὰρ ἐς αἰεὶ  
πιόμεθ', οὐδ' αἰεὶ παισὶ συνεσσύμεθα.  
καὶ στεφάνοις κεφαλὰς πνικασώμεθα, καὶ μυρίσωμεν  
αὐτούς, πρὶν τύμβοις ταῦτα φέρειν ἐτέρους  
νῦν ἐν ἐμοὶ πιέτω μέθυ τὸ πλεον ὅστέα τὰμὰ  
νεκρὰ δὲ Δευκαλίων αὐτὰ κατακλυσάτω.

5

\* Hippocratiippiades is a comic name invented by the author as indicative of great wealth and position owing to its very horsey sound. Dionysiodorus is another name of very aristocratic sound, spoilt however by the malicious introduction

## THE CONVIVIAL EPIGRAMS

### 17.—NICARCHUS

STEPHANUS was poor and a gardener, but now having got on well and become rich, he has suddenly turned into Philostephanus, adding four fine letters to the original Stephanus, and in due time he will be Hippocratippiades or, owing to his extravagance, Dionysiopeganodorus.<sup>1</sup> But in all the market he is still Stephanus.

### 18.—BY THE SAME

PHILAENIS without conceiving bore a girl child to Heliodorus spontaneously, and when he was vexed at its being a girl she let six days pass and said she had borne a boy. So it is all over with Bubastis;<sup>2</sup> for if every woman is brought to bed like Philaenis, who will pay any attention to the goddess?

### 19.—STRATO

DRINK and love now, Damocrates, for we shall not drink for ever or be for ever with the lads. Let us bind our heads with garlands and scent ourselves before others bear flowers and scent to our tombs. Now may my bones inside me drink all the more wine, and when they are dead let Deucalion's flood<sup>3</sup> cover them.

of "pegano" (rue, a common pot-herb) in allusion to Stephanus' former profession.

<sup>2</sup> The Egyptian representative of Diana presiding over childbirth. <sup>3</sup> We should say "Noah's flood."



## 20.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Φεύγεθ' ὅσοι λόκκας ἢ λοφνίδας ἢ καμασῆνας  
 ᾄδετε, ποιητῶν φύλον ἀκαυθαλόγων,  
 οἳ τ' ἐπέων κοσμον λελυγισμένον ἀσκήσαντες,  
 κρήνης ἐξ ἱερῆς πίνετε λιτὸν ὕδωρ.  
 σήμερον Ἀρχιλόχοιο καὶ ἄρσενος ἡμᾶρ Ὀμήρου  
 σπένδομεν· ὁ κρητὴρ οὐδέχθε' ὕδροπότας.

6

## 21.—ΣΤΡΑΤΩΝΟΣ

Πρῶτην τὴν σαύραν Ἀγάθων ῥοδοδάκτυλον εἶχεν·  
 νῦν δ' αὐτὴν ἤδη καὶ ῥοδόπηχυν ἔχει.

## 22.—ΤΟΥ ΑΥΤΟΥ

Ἔστι Δράκων τις ἔφηβος, ἄγαν καλός· ἀλλά,  
 δράκων ὢν,  
 πῶς εἰς τὴν τρώγλῃν ἄλλον ὄφιν δέχεται;

## 23.—ΑΝΤΙΠΑΤΡΟΥ

Ὀκύμορόν με λέγουσι δαήμονες ἄνερες ἀστρων·  
 εἰμὶ μὲν, ἀλλ' οὐ μοι τοῦτο, Σέλευκε, μέλει.  
 εἰς αἶθρην μία πᾶσι καταίβασις· εἰ δὲ ταχίων  
 ἡμετέρη, Μίνω θῶσσον ἐποψόμεθα.  
 πίνωμεν καὶ δὴ γὰρ ἐτήτυμον, εἰς ὁδὸν ἱππος  
 οἶνος, ἐπεὶ πεζοῖς ἀτραπὸς εἰς αἶθρην.

6

<sup>1</sup> All obsolete words, such as those used by Lycophron and other affected poets.

<sup>2</sup> The pretty Homeric adjectives are made to minister to a

## THE CONVIVIAL EPIGRAMS

### 20.—ANTIPATER OF THESSALONICA

AWAY with you who sing of *loccae*<sup>1</sup> (cloaks) or *lophnides*<sup>1</sup> (torches) or *crinasenes*<sup>1</sup> (fish), race of thorn-gathering poets, and you who practising effeminately decorative verse drink only simple water from the holy fount. To-day we pour the wine in honour of the birthday of Archilochus and virile Homer. Our bowl receives no water-drinkers.

### 21.—STRATO

AGATHON's lizard was rosy-fingered the other day; now it is already even rosy-armed.<sup>2</sup>

### 22.—BY THE SAME

Est Draco quidam ephebus, pulcherrimus; sed cum draco sit, quomodo in foramen anum serpentem recipit?

### 23.—ANTIPATER OF SIDON

MEN learned in the stars say I am short-lived. I am, Seleucus, but I care not. There is one road down to Hades for all, and if mine is quicker, I shall see Minos all the sooner. Let us drink, for this is very truth, that wine is a horse for the road, while foot-travellers take a by-path to Hades.<sup>3</sup>

vile joke, the reference being to the relative length of the finger's breadth and cubit (length of the fore-arm), both well-known measures.

<sup>3</sup> He will go by the royal road and mounted (on wine); the pedestrians are those who do not drink.

## GREEK ANTHOLOGY

### 24.—ΤΟΥ ΑΥΤΟΥ

ὦ Ἐλικῶν Βοιωτέ, σὺ μὲν ποτε πολλάκις ὕδωρ  
εἰσπὲς ἐκ πηγέων ἐβλυσας Ἡσιόδῳ  
νῦν δ' ἡμῖν ἔθ' ὁ κοῦρος ὁμώνυμος Αὔσανα Βάκχον  
οἶνοχοεῖ κρήνης ἐξ ἀμεριμνοτέρης.  
βουλοίμην δ' ἂν ἔγωγε πιεῖν παρὰ τοῦδε κήπελλον  
ἢ μόνον, ἢ παρὰ σεῦ χίλια Πήγασιδος.

### 25.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἵπνώεις, ὦ ταῖρε· τὸ δὲ σκυφος αὐτὸ βοᾷ σε  
ἔγρεο, μὴ τέρπου μοιριδίῃ μελέτῃ.  
μὴ φείσῃ, Διοδώρε· λάβρος δ' εἰς Βάκχον ὀλισθήν,  
ἄχρισ ἐπὶ σφαλεροῦ ζωροπότει γόνατος.  
ἄσσεθ' ὅτ' οὐ πιομεσθα, πολὺς πολὺς· ἀλλ' ἄγ'  
ἐπαίγουν·  
ἢ συνετὴ κροτάφων ἄπτεται ἡμετέρων.

### 26.—ΑΡΓΕΝΤΑΡΙΟΥ

Σφάλλωμαι ἀκρήτῳ μεμεθυσμένος· ἀλλὰ τίς ἄρα  
σώσει μ' ἐκ Βρομίου γυνὴ σαλευόμενον,  
ὡς ἄδικον θεὸν εὔρον, ὁθείνεκεν αὐτὸς ἐγὼ σέ,  
Βάκχε, φέρων ὑπὸ σοῦ τᾶμπαλι παρφερομαι.

### 27.—ΜΑΚΗΔΟΝΙΟΥ

Συρρέντοι τρηχεῖα μυρίπνοε, χαῖρε, κονίη,  
καὶ Πολλεντίνων γαῖα μελιχροτάτῃ,  
Ἄσθή θ' ἡ τριπέθῃτος, ἀφ' ἧς βρομώδεα πηλὸν  
φύρησαν Βάκχῳ τριζυγέες Χάριτες,

## THE CONVIVIAL EPIGRAMS

### 24.—BY THE SAME

*On a cup-bearer named Helicon*

O BOEOTIAN Helicon, once didst thou often shed from thy springs the water of sweet speech for Hesiod. But still for us does the boy who bears thy name pour out Italian wine from a fountain that causes less care. Rather would I drink one cup only from his hand than a thousand of Castalia from thine.

### 25.—APOLLONIDES

THOU art asleep, my friend, but the cup itself is calling to thee: "Awake, and entertain not thyself with this meditation on death." Spare not, Diodorus, but slipping greedily into wine, drink it unmixed until thy knees give way. The time shall come when we shall not drink—a long, long time, but come, haste thee; the age of wisdom is beginning to tint our temples.

### 26.—ARGENTARIUS

I REEL drunk with wine, but who shall save me from Bacchus who makes my limbs totter? How unjust a god have I encountered, since while I carry thee, Bacchus, by thee, in return, I am carried astray.

### 27.—MACEDONIUS

ROUGH, sweet-scented dust of Sorrento, hail, and hail, thou earth of Pollenza most homed and Asta's soil thrice desired from which the triple band of Graces knead for Bacchus the clay that is akin to

## GREEK ANTHOLOGY

πλούτου καὶ πενίης κοινὸν κτέαρ· οἷς μὲν ἀνάγκης 5  
σκεῦος, τοῖς δὲ τρυφῆς χρήσι περισσοτέρῃ.

### 28.—ARGENTARIOI<sup>1</sup>

Πέντε θανὼν κείσῃ κατέχων πόδας, οὐδὲ τὰ τερπνὰ  
ζωῆς, οὐδ' αὐγὰς ὄψεαι ἡλίον·  
οἷστε λαβὼν Βάκχου ζωρον δέπας ἔλκε γεγηθώς,  
Κύκκιε, καλλίστην ἀγκὰς ἔχων ἄλοχον.  
εἰ δέ σοι ἀθανάτου σοφίης νόος, ἴσθι Κλεάνθης 5  
καὶ Ζηνῶν ἀλδην τὸν βαθὺν ὡς ἔμολον.

### 29.—ATTOMEΔONTOΣ

Πέρπε, κάλει· πάντ' ἐστὶν ἔτοιμά σοι. ἦν δέ τις  
ἔλθῃ,  
τι πρήξεις, σταντῶ δὸς λόγον, Ἀυτόμεδον.  
αὕτη γὰρ λαχάνου σισαρωτέρῃ, ἢ πρὶν ἁκαμπῆς  
ζῶσα, νεκρὰ μὲρῶν πᾶσα δέδυκεν ἔσω.  
πόλλ' ἐπὶ σοὶ γελάσουσιν, ἀνάρμενος ἂν παρα- 5  
βάλλῃ  
πλώειν, τὴν κώπην μηκέτ' ἔχων ἐρέτης.

### 30.—ΦΙΛΟΔΗΜΟΥ

Ὅ πρὶν ἐγὼ καὶ πέντε καὶ ἐννέα, νῦν, Ἀφροδίτη,  
ἐν μόλις ἐκ πρωτῆς νυκτὸς ἐς ἡέλιον·  
οἷμοι καὶ τοῦτο κατὰ βραχὺ (πολλάκι δ' ἤδη  
ἡμιθανές) θνήσκει τοῦτο τὸ τερμέριον.  
ὦ γῆρας, γῆρας, τί ποθ' ὕστερον, ἦν ἀφίκηαι, 5  
ποιήσεις, ὅτε νῦν ὧδε μαραίνομεθα;

<sup>1</sup> He addresses the different soils from which the clay considered most suitable for wine-jars came.

## THE CONVIVIAL EPIGRAMS

wine! Hail, common possession of wealth and poverty, to the poor a necessary vessel, to the rich a more superfluous instrument of luxury!<sup>1</sup>

### 28.—ARGENTARIUS

DEAD, five feet of earth shall be thine and thou shalt not look on the delights of life or on the rays of the sun. So take the cup of unmixed wine and drain it rejoicing, Cincius, with thy arm round thy lovely wife. But if thou deemest wisdom to be immortal, know that Cleanthes and Zeno went to deep Hades.

### 29.—AUTOMEDON

SEND and summon her, you have everything ready. But if she comes, what will you do? Think over that, Automedon. *Hæc enim suæ laxior, quæ olim dum vivebat rigida erat, mortua intra femora tota se condit.* They will laugh at you much if you venture to put to sea without any tackle, an oarsman who no longer has his oar.

### 30.—PHILODEMUS

QUI prius ego et quinque et novem fututiones agebam, nunc, O Venus, vix unam possum ab prima nocte ad solem. And alas, this thing (it has often been half-dead) is gradually dying outright. This is the calamity of Termerus<sup>2</sup> that I suffer. Old age, old age, what shalt thou do later, if thou comest, since already I am thus languid?

<sup>1</sup> A proverbial expression for an appropriate punishment. The robber Termerus used to kill his victims by hitting them with his head, and Hercules broke his head.

## GREEK ANTHOLOGY

### 31.—ΑΝΤΙΠΑΤΡΟΥ

Οὐ μοι Πληιάδων φοβερὴ δύσις, οὐδὲ θαλάσσης  
 ὠρύον στυφελῶ κύμα περὶ σκοπέλῳ,  
 οὐδ' ὅταν ἀστράπτῃ μέγας οὐρανός, ὥς κακὸν ἄνδρα  
 ταρβέω, καὶ μύθων μνήμονας ὑδροπότας.

### 32.—ΟΝΕΣΤΟΥ

Μούσης νουθεσίην φιλοπαίγμονος εὔρετο Βάκχος,  
 ὦ Σικυῶν, ἐν σοὶ κῶμον ἄγων Χαρίτων·  
 δὴ γὰρ ἔλεγχον ἔχει γλυκερώτατον, ἐν τε γέλωτι  
 κέντρον χῶς μεθύων ἄστων ἐσωφρόνισεν.

### 33.—ΦΙΛΙΠΠΟΥ

Λάθριον ἐρπηστὴν σκολιὸν πόδα, κισσέ, χορεύσας,  
 ἄγχεις τὴν Βρομίῳ βοτρυνόπαιδα χάριν·  
 δεσμεῖς δ' οὐχ ἡμᾶς, δλέκεις δὲ σέ τίς γάρ ἔλοιτ' ἂν  
 κισσὸν ἐπὶ κροτάφοις, μὴ κεράσας Βρόμιον;

### 34.—ΦΙΛΟΔΗΜΟΥ

Λευκοῖνους πάλι δὴ καὶ ψάλματα, καὶ πάλι Χίους  
 οἶνους, καὶ πάλι δὴ σμύρναν ἔχειν Σιρίην,  
 καὶ πάλι κωμάζειν, καὶ ἔχειν πάλι δυψάδα πόρνην  
 οὐκ ἐθέλω· μισῶ τὰντα τὰ πρὸς μανίην.  
 ἀλλὰ με ναρκίσσοις ἀναδήσατε, καὶ πλαγιαύλων  
 γεύσατε, καὶ κροκίνοις κρίσατε γυῖα μύροις,  
 καὶ Μυτιληναῖφ τὸν πνεύμονα τεγξατε Βάκχῳ,  
 καὶ συζεύξατέ μοι φωλάδα παρθενικήν.

<sup>1</sup> A season unfavorable for navigation.

## THE CONVIVIAL EPIGRAMS

### 31. —ANTIPATER OF THESSALONICA

I DREAD not the setting of the Pleiads,<sup>1</sup> nor the waves of the sea that roar round the stubborn rock, nor the lightning of great heaven so much as I dread a wicked man and water-drinkers who remember all our words.<sup>2</sup>

### 32.—HONESTUS

BACCHUS, leading the rout of the Graces, instituted in thee, Sicyon, the sermons of the jolly Muse.<sup>3</sup> Indeed, very sweet are his rebukes and in laughter is his sting. A man in his cups teaches wisdom to a clever man of the town.

### 33.—PHILIPPUS

SECRETLY advancing, O ivy, thy twisted creeping foot, thou throttlest me, the vine, sweet gift of Bacchus, mother of clusters. But thou dost not so much fetter me as thou dost destroy thine own honour, for who would set ivy on his brows without pouring out wine?

### 34.—PHILODEMUS

I WISH no garlands of white violets again, no lyre-playing again, no Chian wine again, no Syrian myrrh again, no revelling again, no thirsty whore with me again. I hate these things that lead to madness. But bind my head with narcissus and let me taste the crooked flute, and anoint my limbs with saffron ointment, wet my gullet with wine of Mytilene and mate me with a virgin who will love her nest.

<sup>1</sup> *cp.* the proverb *μὴ μνησθῆναι συμφορᾶν*, "I hate a boon-companion with a good memory"

<sup>2</sup> *i.e.* the Satyric drama. See Book VII 707



## GREEK ANTHOLOGY

### 35.—ΤΟΥ ΑΥΤΟΥ

Κράμβην Ἀρτεμίδωρος, Ἀρίσταρχος δὲ τάριχον,  
 βολβίσκους δ' ἡμῖν δῶκεν Ἀθηναγόρας,  
 ἡπάτιων Φιλοδημος, Ἀπολλοφάνης δὲ δύο μνᾶς  
 χοιρείου, καὶ τρεῖς ἦσαν ἀπ' ἐχθρῶν ἔτι.  
 ῥόν, καὶ στεφάνους, καὶ σάμβαλα, καὶ μύρον ἡμῖν δ  
 λάμβανε, καὶ δεκάτης εὐθὺ θέλω παράγειν.

### 36.—ΦΙΛΙΠΠΟΤ

Ἦνίκα μὲν καλὸς ἦς, Ἀρχέστρατε, κάμφῃ παρειαῖς  
 οἰνωπαῖς ψυχὰς ἐφλεγες ἡϊθέων,  
 ἡμετέρης φίλης οὐδεὶς λόγος ἀλλὰ μετ' ἄλλων  
 παίζων, τὴν ἀκμὴν ὡς ῥοδὸν ἡφάνισας.  
 ὥς δ' ἐπιπερκάζεις μιανῇ τριχί, νῦν φίλου ἔλκων, δ  
 τὴν καλὰμην δωρῇ, δους ἐτέροις τὸ θέρος.

### 37. ΑΝΤΙΠΑΤΡΟΤ

Ἦδη τοι φθινόπωρον, Ἐπίκλεες, ἐκ δὲ Βοώτου  
 ζώνης Ἀρκτοῦρου λαμπρὸν ὄρωρε σέλας·  
 ἦδη καὶ σταφυλαὶ δρεπάνης ἐπιμιμνήσκονται,  
 καὶ τὶς χειμερινὴν ἀμφερέφει καλύβην  
 σοὶ δ' οὔτε χλαίνης θερμὴ κροκὺς, οὔτε χιτῶνος δ  
 ἔνδον ἀποσκλήση δ' ἄστερα μεμφόμενος.

### 38.—ΠΟΛΕΜΩΝΟΣ ΒΑΣΙΛΕΩΣ

Ἦ πτωχῶν χαρίεσσα πανοπλίη ἀρτολάγνου  
 αὐτῇ, καὶ ὀροσερῶν ἐκ πετάλων στέφανος,

## THE CONVIVIAL EPIGRAMS

### 35.—BY THE SAME

ARTEMIDORUS gave us a cabbage, Aristarchus caviare, Athenagoras little onions, Philodemus a small liver, and Apollophanes two pounds of pork, and there were three pounds still over from yesterday. Go and buy us an egg and garlands and sandals<sup>1</sup> and scent, and I wish them to be here at four o'clock sharp.

### 36.—PHILIPPUS

WHEN you were pretty, Arcestratus, and the hearts of the young men were burnt for your wine-red cheeks, there was no talk of friendship with me, but sporting with others you sported your prime like a rose. Now, however, when you begin to blacken with horrid hair, you would force me to be your friend, offering me the straw after giving the harvest to others.

### 37.—ANTIPATER OF SIDON

It is already autumn, Epicles, and from the girdle of Bootes springs the bright flame of Arcturus. Already the vines bethink them of the pruning-hook and men build winter huts to shelter them. But you have no warm woollen cloak nor tunic indoors, and you will grow stiff, blaming the star.

### 38.—KING POLEMO

*On a relief representing a jar, a loaf, a crown, and a skull*

THIS is the poor man's welcome armour against hunger—a jar and a loaf, here is a crown of dewy

<sup>1</sup> Worn especially at table by the Romans. *cp. Hor. Ep. l. 13. 15.*

## GREEK ANTHOLOGY

καὶ τοῦτο φθιμένοιο προάστιον ἱερὸν ὅστεῦν  
 ἐγκεφαλὸν, ψυχῆς φρούριον ἀκροτάτον.  
 "Πῦρ," λέγει το γλυμμα, "καὶ ἐσθὺ καὶ περίκλειστο 5  
 ἀσθεα· τοιοῦτοι γίνομεθ' ἐξαπινῆς"

### 39.—ΜΑΚΗΔΟΝΙΟΤ ΘΡΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐχθε μοι συνέπιπεν γυνή, περὶ ἧς λόγος ἔρρει  
 οὐχ ὑγιῆς παῖδες, θραυσάτε τας κίλικας.

### 40.—ΑΝΤΙΣΤΙΟΤ

Εἰμένιος Κλεόδημος ἔτι βραχύς· ἄλλὰ χορεύεις  
 συν παισιν βαιῶ μικρὸς ἔτ' ἐν θιασῷ  
 ἤνιδα καὶ στικταίῳ δορὴν ἐζώσατο νεβροῦ,  
 καὶ σκίαι ξανθῆς κισσον ὑπὲρ κεφαλῆς·  
 ὦνα σὺ μιν Καδμεΐε τιθεὶ μέγαν, ὥς ἂν ὁ μύστης 5  
 ὁ βραχὺς ἤρηται αἰθίᾳ ἄγοι θιασοῦ

### 41 —ΦΙΛΟΔΗΜΟΤ

Ἐπὶ τριηκόντεσσιν ἐπέρχονται λυκαβάντες,  
 ἤδη μοι βιοτοῦ σχιζομένας σελίδας  
 ἤδη καὶ λευκαὶ με κατασπειρουσιν ἰθεῖραι,  
 Εἰσιθιππῆ, συνειτῆς ἄγγελοι ἡλεεινῆς  
 ἀλλ' ἔτι μοι ψαλμοὶ τε λαλοὶ κωμοὶ τε μέλονται, 5  
 καὶ πῦρ ἀπληστώ τυφελ' ἐνὶ κραδίῳ.  
 αἰτὴν ἀλλὰ ταχίστα κορωνίδα γράψατε, Μοῦσαι,  
 ταυτὴν ἡμετέρης, δεσποτιδὲς, μαυρῆς.

### 42 —ΚΡΙΝΑΓΟΡΟΤ

Εἰ καὶ σοὶ ἰδραῖος δαί διος, οἶδε θαλασσαν  
 ἔπλωε, χερσαίας τ' οὐκ ἐπατήσατο οδοῦς,

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<sup>1</sup> Not of course (that is technically called an anapaest, but a  
 shall.

## THE CONVIVIAL EPIGRAMS

leaves, and this is the holy bone,<sup>1</sup> outwork of a dead brain, the highest citadel of the soul. "Drink," says the sculpture, "and eat, and surround thee with flowers, for like to this we suddenly become."<sup>2</sup>

### 39.—MACEDONIUS OF THESSALONICA

YESTERDAY a woman was drinking with me about whom an unpleasant story is current. Break the cups, slaves.

### 40.—ANTISTIUS

CLEODEMUS, Eumenes boy, is still small, but tiny as he is, he dances with the boys in a little company of worshippers. Look—he has even girt on the skin of a dappled fawn and he shakes the ivy on his yellow hair. Make him big, Theban King,<sup>3</sup> so that thy little servant may soon lead holy dances of young men.

### 41.—PHILODEMUS

SEVEN years added to thirty are gone already like so many pages torn out of my life, already, Xanthippe, my head is sprinkled with grey hairs, messengers of the age of wisdom. But still I care for the speaking music of the lyre and for revelling, and in my insatiate heart the fire is alive. But ye Muses, my mistresses, bring it to a close at once with the words "Xanthippe is the end of my madness."

### 42.—CRINAGORAS

THOUGH thy life be always sedentary, and thou hast never sailed on the sea or traversed the high

<sup>1</sup> The distich has been found engraved on a gem beneath a skull and table spread with food. (Boeckh. *C. I. G.* 7298.)

<sup>2</sup> i.e. Bacchus.

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ἔμψης Κεκροπίης ἐπιβήμεναι, ὅφρ' ἂν ἐκείνας  
 Δήμητρος μεγάλας νύκτας ἰδῆς ἱερῶν,  
 τῶν ἀπο κῆν ζωοῖσιν ἀκηδέα, κεντ' ἂν ἱκηαι  
 ἐς πλεόνων, ἔξεις θυμὸν ἐλαφρότερον.

5

### 43.—ΖΩΝΑ

Δὸς μοι τοῦκ γαίης πεπονημένον ἰδὺ κύπελλον,  
 ᾧς γενόμεν, καὶ ὑφ' αὐτῷ κείσομ' ἀποφθίμενος.

### 44.—ΦΙΛΟΔΗΜΟΥ

Αὔριον εἰς λιτὴν σε καλλιᾶδα, φίλτατε Πείσων,  
 ἐξ ἐνάτης ἔλκει μουσοφιλῆς ἑταρος,  
 εἰκάδα δειπνίζων ἐνιαύσιον· εἰ δ' ἀπολείψει  
 οὐθата καὶ Βρομίου χιογενῇ πρόποσιν,  
 ἀλλ' ἑτάρους ὄψει παναληθέας, ἀλλ' ἐπακούσῃ  
 Φαιήκων γαίης πολὺ μελιχρότερα  
 ἦν δέ ποτε στρέψῃς καὶ ἐς ἡμέας ὄμματα, Πείσων,  
 ἄξομεν ἐκ λιτῆς εἰκάδα πιστότερην.

5

### 45.—ΟΝΕΣΤΟΤ

Αὐταθελὲς ἡδιστος αἰὲ πότος· ὅς δέ κ' ἀνάγκη,  
 ὕβριστης οἶνω τ' ἐστὶ καὶ οἶνοπότῃ.  
 τὸν μὲν γὰρ γαίῃ προχέει κρύφα· τὸν δ' ὑπὸ γαίῃ  
 πολλάκι πρὸς Διὸς ἤγαγε πικρὸν ὕδωρ.  
 πουλυμεθεῖς χαίρουτε· τὸ δ' ὁππόσον ἡδὺ ποθῆναι,  
 μέτρον ἐμοὶ πάσης ἄρκιον εὐφροσύνης

5

<sup>1</sup> L. Cornelius Piso, Cicero's adversary. It is in the villa of the Pisos at Heroulianaum that all Philodemus' works were found.

<sup>2</sup> The birthday of Epicurus, to whose sect Philodemus and Piso belonged.

## THE CONVIVIAL EPIGRAMS

roads of the land, yet set thy foot on the Attic soil, that thou mayest see those long nights of Demeter's holy rites, whereby while thou art among the living thy mind shall be free from care, and when thou goest to join the greater number it shall be lighter.

### 43.—ZONAS

GIVE me the sweet beaker wrought of earth, earth from which I was born, and under which I shall lie when dead

### 44.—PHILODEMUS

TO-MORROW, dearest Piso,<sup>1</sup> your friend, beloved by the Muses, who keeps our annual feast of the twentieth<sup>2</sup> invites you to come after the ninth hour to his simple cottage. If you miss udders and draughts of Chian wine, you will see at least sincere friends and you will hear things far sweeter than the land of the Phaeacians.<sup>3</sup> But if you ever cast your eyes on me,<sup>4</sup> Piso, we shall celebrate the twentieth richly instead of simply

### 45.—HONESTUS

DRINK which we wish ourselves is ever the sweetest; what is forced on us does outrage to the wine as well as to the drinker. The drinker will spill the wine on the earth secretly, and, if he drink it, it will often take him under the earth to the bitter water of Lethe. Farewell, ye toppers, as much as I like to drink is to me the sufficient measure of all enjoyment.

<sup>1</sup> i. e. sweeter discourse than the story of Ulysses which he told in Phaeacia.

<sup>2</sup> He seeks his patronage and support.

## 46.—ΑΥΤΟΜΕΔΟΝΤΟΣ ΚΤΖΙΚΗΝΟΥ

"Ανθρωποι δείλης, ὅτε πίνομεν· ἦν δὲ γένηται  
 ὄρθρος, ἐπ' ἀλλήλους θῆρες ἐγειρομεθα.

## 47 -ΑΝΑΚΡΕΟΝΤΟΣ

Οὐ μοι μέλει τὰ Γύγαι,  
 τοῦ Σαρδίων ἀνακτος,  
 οὐθ' αἰρέει με χρυσός,  
 οὐκ αἰνέω τυράννους·  
 ἐμοὶ μέλει μύροισι  
 καταβρέχειν ἱππῆν·  
 ἐμοὶ μέλει ῥόδοισι  
 καταστέφειν κάρηνα.  
 τὸ σήμερον μέλει μοι·  
 τὸ δ' αὔριον τίς οἶδεν,

5

10

## 48.—ΤΟΥ ΑΥΤΟΥ

Τὸν ἄργυρον τορεύσας  
 Ἥφαιστέ μοι ποίησον  
 πανοπλίαν μὲν οὐχί,  
 πατήριον δὲ κοῖλον  
 ὅσον δύστη βάθυον.  
 ποιεῖ δέ μοι καὶ αὐτοῦ  
 μηδ' ἄσπρα, μηδ' ἀμάξας,  
 μὴ στυγνὸν Ὀρωνα,  
 ἀλλ' ἀμπέλους χλοώσας,  
 καὶ βότρυας γελῶντας,  
 σὺν τῷ καλῷ Λυαίῳ.

5

10

## THE CONVIVIAL EPIGRAMS

### 46. AUTOMEDON OF CYZICUS

We are men in the evening when we drink together, but when day-break comes, we get up wild beasts preying on each other

### 47.—ANACREON

I CARE not for the wealth of Gyges the King of Sardis, nor does gold take me captive, and I praise not tyrants. I care to drench my beard with scent and crown my head with roses. I care for to-day, who knows to-morrow?

### 48.—BY THE SAME

MOULDING the silver make me, Hephaestus, no suit of armour, but fashion as deep as thou canst a hollow cup, and work on it neither stars nor chariots nor hateful Orion,<sup>1</sup> but blooming vines and laughing clusters with lovely Bacchus.

<sup>1</sup> Alluding to the shield of Achilles described by Homer



# GREEK ANTHOLOGY

## 49.—Εἴθνος

Βάκχου μέτρον ἄριστον, ὃ μὴ πολὺ, μηδ' ἐλάχιστον  
 ἔστι γὰρ ἢ λύπης αἴτιος ἢ μανίης.  
 χαίρει κινούμενος δὲ τρισὶν Νύμφαισι τέταρτος·  
 τῆμος καὶ θαλάμοις ἐστὶν ἐτοιμοτάτος  
 εἰ δὲ πολὺς πνεύσειεν, ἀπέστραπται μὲν Ἔρωτας, 6  
 βαπτίζει δ' ὕπνῳ γείτονι τοῦ θανάτου.

## 50.—Αἴττομεδοντος

Εὐδαίμων, πρῶτον μὲν ὃ μηδενὶ μηδὲν οφείλων·  
 εἶτα δ' ὃ μὴ γήμας· τὸ τρίτον, ὅστις ἅπαις.  
 ἦν δὲ μανεῖς γήμη τις, ἔχει χάριν, ἦν κατορύξῃ  
 εὐθύς τὴν γαμετήν, προῖκα λαβὼν μεγάλην.  
 ταῦτ' εἰδὼς σοφὸς ἴσθι· μάτην δ' Ἐπικουρον ἔασον 5  
 ποῦ τὸ κενὸν ζητεῖν, καὶ τίνες αἱ μονάδες.

## 51.—Αἴθλων

Τῆς ὥρας ἀπόλαυσ' παρακμάζει ταχὺ πάντα·  
 ἐν θέρος ἐξ ἐρίφου τρηχὺν ἔθηκε τράγον.

## 52.—Αἴθλων

Παιδείῳ, Θρασύβουλα, σαγηνευθεὶς ὑπ' ἔρωτι  
 ἀσθμαίνει, δελφίς ὥς τις ἐπ' αἰγιαλοῦ  
 κύματος ἱμείρων· δρέπανον δέ σοι οὐδὲ τὸ Περσέως  
 ἀρκεῖ ἀποτμήξαι δίκτυον ᾧ δέδεσαι.

i. e. to be mixed in the proportion of one quarter to three  
 of water.

## THE CONVIVIAL EPIGRAMS

### 49.—EVENUS

THE best measure of wine is neither much nor very little, for it is the cause of either grief or madness. It pleases the wine to be the fourth, mixed with three Nymphs.<sup>1</sup> Then it is most suited for the bridal chamber too, but if it breathe too fiercely, it puts the Loves to flight and plunges us in a sleep which is neighbour to death.

### 50.—AUTOMEDON

Blest is he first who owes naught to anyone, next he who never married, and thirdly he who is childless. But if a man be mad enough to marry, it is a blessing for him if he buries his wife at once after getting a handsome dowry. Knowing this, be wise, and leave Epicurus to enquire in vain where is the void and what are the atoms.

### 51.—ANONYMOUS

ENJOY the season of thy prime; all things soon decline. one summer turns a kid into a slaggy he-goat.

### 52. ANONYMOUS

CAUGHT, Thrasybulus, in the net of a boy's love, thou gaspest like a dolphin on the beach, longing for the waves, and not even Perseus' sickle<sup>2</sup> is sharp enough to cut through the net that binds thee.

<sup>1</sup> The sickle-shaped knife with which he was armed and with which he liberated Andromeda.

# GREEK ANTHOLOGY

## 53.—ΑΔΗΛΟΝ

Τὸ ῥόδον ἀκμάζει βαῖον χρόνον ἦν δὲ παρέλθῃ,  
ζητῶν εἰρήσεις οὐ ῥόδον, ἀλλὰ βῆτον.

J A Pott, *Greek Love Songs and Epigrams*, i. p. 141.

## 54.—ΠΑΛΛΑΔΑ

Γηραλέον με γυναῖκες ἀποσκώπτουσι, λέγουσαι  
εἰς τὸ κάτοπτρον ὄραν λείψανον ἡλικίης.  
ἀλλ' ἐγὼ εἰ λευκὰς φορέω τρίχας, εἴτε μελαίνας,  
οὐκ ἄλέγω, βιότου πρὸς τέλος ἐρχόμενος.  
εὐδομοῖς δὲ μύροισι καὶ εὐπετάλοις στεφάνοις  
καὶ Βρομίῳ παύω φροντίδας ἀργαλέας.

5

## 55.—ΤΟΥ ΑΥΤΟΥ

Δὸς πίνειν, ἵνα Βάκχος ἀποσκεδάσει μερίμνας,  
ἅψ' ἀναθερμαίνων ψυχομένην κραδίην.

## 56. ΑΔΗΛΟΝ

Πῶς καὶ εὐφραίνου· τι γὰρ αὖριον, ἢ τί τὸ μέλλον,  
οὐδεὶς γινώσκει. μὴ τρέχε, μὴ κοπία,  
ὥς δυνασαι, χάρισαι, μετὰδος, φάγε, θνητὰ λογίζου·  
τὸ ζῆν τοῦ μὴ ζῆν οὐδὲν ὅλως ἀπέχει.  
πᾶς ὁ βίος τοιόσδε, ῥοπή μόνον ἂν προλάβῃς, σοῦ.  
ἂν δὲ θάνῃς, ἑτέρου πάντα, σὺ δ' οὐδὲν ἔχεις.

5

J A Pott, *Greek Love Songs and Epigrams*, ii. p. 128.

## 57.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Γαστέρα μὲν σεσάλακτο γέρων εὐώδει Βάκχῳ  
Οἶνοπίων, ἔμπης δ' οὐκ ἀπέθηκε δεπας·

## THE CONVIVIAL EPIGRAMS

### 53. ANONYMOUS

THE rose blooms for a little season, and when that goes by thou shalt find, if thou seekest, no rose, but a briar<sup>1</sup>

### 54.—PALLADAS

THE women mock me for being old, bidding me look at the wreck of my years in the mirror. But I, as I approach the end of my life, care not whether I have white hair or black, and with sweet-scented ointments and crowns of lovely flowers and wine I make heavy care to cease.

### 55. —BY THE SAME

GIVE me to drink, that wine may scatter my troubles, warming again my chilled heart.

### 56.—ANONYMOUS

DRINK and take thy delight; for none knows what is to-morrow or what is the future. Hasten not and toil not, be generous and give according to thy power, eat and let thy thoughts rest on a mortal: there is no difference between living and not living. All life is such, a mere turn of the scale, all things are thine if thou art beforehand, but if thou diest, another's, and thou hast nothing

### 57.—AGATHIAS SCHOLASTICUS

OLD Oenopion had loaded his belly with sweet-scented wine, but yet he did not lay aside the cup,

<sup>1</sup> This distich also occurs annexed to another in Book XII. No. 29, g. v.

ἀλλ' ἔτι διψῶν ἰδίῃ κατεμέμβετο χεῖρ',  
 ὥς ἀπο κρητῆρος μηδὲν ὑφυσσασμένη.  
 οἱ δὲ νέοι ῥέγχουσι, καὶ οὐ σθένος οὐδ' ἀπ' ἀριθμοῦ δ  
 τὰς κύλικας γνῶναι τὰς ἔτι πινομένας.  
 πῖνε, γερον, καὶ ζῆθι μάτην δ' ἄρα θεῖος Ὀμηρος  
 τεύρεσθαι πολὺν ἐκ νεότητος ἔφη.

## 58.—ΜΑΚΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Ἡθελον οὐ χρυσόν τε καὶ ἄσπερα μυρία γαίης,  
 οὐδ' ὅσα τὰς Θήβας εἶπεν Ὀμηρος ἔχειν  
 ἰλλ' ἵνα μοι τροχόεσσα κύλιξ βλύσσεια λυαίφ,  
 χαίλας ἕνασι νάματι λουόμενοι,  
 καὶ γεραρῶν συνέπινε λάλος χορὸς, οἱ δὲ περισσοὶ δ  
 ἄνδρες ἐργατῖναι κάμνον ἐφ' ἡμερίσιν,  
 οὗτος ἐμοὶ πολὺς ὄλβος, ἄναι φίλος· οὐδ' ἀλαγίζω  
 τῶν χρυσεῶν ὑπᾶτων, τὴν φιάλην κατέχων.

## 59.—ΤΟΥ ΑΥΤΟΥ

Χαυδοπόται, βασιλῆος ἀεθλητῆρες Ἰάεχον,  
 ἔργα εὐπελλομαχου στήσομεν εἰλαπίνης,  
 Ἰκαρίου σπένδοντες ἀφειδέα δῶρα Λυαίου·  
 ἄλλοισιν μελέτω Τριπτολάμοιο γέρα,  
 ἦχι βοες, καὶ ἄροτρα, καὶ ἰστοβοοίς, καὶ ἐχέτλη, δ  
 καὶ στάχυν, ἀρπαμένης ἰχθυα Φερσεφονης.  
 εἴ ποτε δὲ στομάτεσσι βαλεῖν τινα βρώσιν ἀνάγκη,  
 ἄσταφίς οἶνοποταίς ἄρκιος ἢ Βρομίον.

## 60.—ΠΑΤΑΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Σπείσομεν οἶνοποτῆρες ἐγερσυχέλωτι Λυαίφ  
 ὥσομεν ἀνδροφόνον φροντιδα ταῖς φιάλαις.

## THE CONVIVIAL EPIGRAMS

still thirsty and blaming his own hand for not having ladled anything out of the crater. But the young men are snoring, and none has strength to reckon the number of the cups he goes on drinking. Drink, old man, and live. It was a vain saying of divine Homer's that grey hairs are hard pressed by youth.

### 58.—MACEDONIUS THE CONSUL

I want not for gold, nor for the myriad cities of the world, nor for all that Homer said Thebes contained, but I would have the rounded bowl overflow with wine and my lips be bathed by a perpetual stream. I would have the gossiping company of those I revere drink with me while over-industrious folk labour at the vines. That for me is the great wealth ever dear to me, and when I hold the bowl I care naught for consuls resplendent with gold.

### 59.—BY THE SAME

We deep drinkers, champions of Bacchus the king, will imitate the exploits of our banquet, the war of cups, pouring out copiously the gift of the Icarian god. Let the rites of Triptolemus be the concern of others, there where the oxen are and the ploughs and the pole and the share and the corn-ears, relies of the rape of Persephone. But if we are ever forced to put any food in our mouths, the raisins of Bacchus suffice for wine-bibbers.

### 60.—PAULUS SILENTIARIUS

We wine-drinkers will pour a libation to Bacchus the awakener of laughter, with the cups we will expel

## GREEK ANTHOLOGY

σιτοδόκῳ δ' ἄγραυλος ἀνὴρ βαρύμοχθος ἰῶλλοι  
 γαστρὶ μάλαμπέπλου μητέρα Φερσεφόνης·  
 ταυροφόνων δ' ἀμέγαρτα καὶ αἰμαλῆα κρέα δόρπων δ  
 θηρσὶ καὶ οἰωνοῖς λείψομεν ὠμοβοροῖς·  
 ὅστέα δ' αὖ νεπόδων ταμείχροα χεῖλεσι φωτῶν  
 εἰξάτω οἷς Ἄϊδης φίλτερος ἡελίου·  
 ἡμῖν δ' ὀλβιοδωρον αἰεὶ μεθ' καὶ βόσις ἔστω  
 καὶ ποτόν· ἀμβροσίην δ' ἄλλος ἔχειν ἐθέλοι. 10

### 61.—ΜΑΚΗΔΟΝΙΟΥ ΤΡΙΑΤΟΥ

Χθιζὸν ἐμοὶ νοσέοντι παρίστατο δῆλιος ἀνὴρ  
 ἱητρός, δεπᾶων νέκταρ ἀπειπαμένος·  
 εἶπα δ' ὕδωρ πίνειν· ἀνεμώλιος, οὐδ' ἐδιδάχθη,  
 ὅττι μένος μερόπων οἶνον Ὀμηρος ἔφη.

### 62.—ΠΑΛΛΑΔΑ

Πᾶσι θανεῖν μερόπεσσιν ὀφείλεται, οὐδὲ τις ἐστὶν  
 αὔριον εἰ ζήσει θνητὸς ἐπιστάμενος.  
 τοῦτο σαφῶς, ἄνθρωπε, μαθὼν εὐφραине σεαυτόν,  
 λήθην τοῦ θανάτου τὸν Βρόμιον κατέχων.  
 τέρπεο καὶ Παφίη, τὸν ἐφημέριον βίον ἔλκων· 5  
 τᾶλλα δὲ πάντα Τύχῃ πράγματα δὸς διέπειν.

### 63.—ΜΑΚΗΔΟΝΙΟΥ ΤΡΙΑΤΟΥ

Ἄνδρες, οἷσι μέμηλεν ἀπτήμονος ἔργια Βάκχου,  
 ἐλπίσω ἡμερίδων ρίψατε τὴν πενίην.  
 αὐτὰρ ἐμοὶ κρητὴρ μὲν ἔοι δέπας, ἀγχι δὲ ληνὸς  
 ἀντὶ πίθου, λιπαρῆς ἔνδιον εὐφροσύνης.

## THE CONVIVIAL EPIGRAMS

man-killing care. Let toiling rustics supply their bread-tolerating bellies with the mother of black-robed Persephone,<sup>1</sup> and we will leave to wild beasts and birds that feed on raw flesh the copious and bloody banquets of meat of slain bulls. Let us surrender the bones of fish that cut the skin to the lips of men to whom Hades is dearer than the sun. But for us let wine the bountiful be ever food and drink, and let others long for ambrosia.

### 61.—MACEDONIUS THE CONSUL

A PHYSICIAN, a foeman, stood by me yesterday when I was ill, forbidding me the nectar of the cups, and told me to drink water, an empty-headed fellow who had never learnt that Homer calls wine the strength of men.<sup>2</sup>

### 62.—PALLADAS

DEATH is a debt due by all men and no mortal knows if he shall be alive to-morrow. Take this well to heart, O man, and make thee merry, since thou possessest wine that is oblivion of death. Take joy too in Aphrodite whilst thou ledest this fleeting life, and give up all else to the control of Fortune.

### 63.—MACEDONIUS THE CONSUL

Ye men who care for the rites of harmless Bacchus, cast away poverty by the hope the vine inspires. Let me have a punch-bowl for a cup, and instead of a cask a wine-vat at hand, the home of bright jollity. Then

<sup>1</sup> i. e. Demeter, and hence bread.      <sup>2</sup> *Il.* xi. 706.



αὐτίκα δ' ἡμετέροιο πιὼν κρητῆρα Λυαίου 5  
 παῖσι Καναστραίοις μάρναμαι, ἦν ἐθέλης.  
 οὐ τρομέω δὲ θάλασσαν ἀμείλιχον, οὐδὲ κεραυνούς,  
 πιστοῦ ὑπαρβήτου θάρσος ἔχων Βρομίου.

## 64.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἡμεῖς μὲν πατέοντες ἀπείρονα καρπὸν Ἰάκχου  
 ἄμμιγα βακχευτὴν ῥυθμὸν ἀνεπλέκομεν.  
 ἤδη δ' ἄσπεται οἶδμα κατέρρεεν· οἶα δὲ λέμβοι  
 κισσύβια γλυκερῶν νήχεθ' ὑπὲρ ῥοθίων,  
 οἷσιν ἀρυσσάμενοι σχεδὸν ποτὸν ἤνομεν ἤδη, 5  
 θερμῶν Νηιάδων οὐ μάλα δευομενοι.  
 ἡ δὲ καλὴ ποτὶ ληνὸν ὑπερκύπτουσα Ῥοδάνθη  
 μαρμαρυγῆς κάλλους νῆμα κατηγλάισεν.  
 πικρῶν δ' ἐκδεδόνηντο βοαὶ φρενες, οὐδέ τις ἡμέων  
 ἦεν, ὃς οὐ Βάκχῳ δάμνατο καὶ Παφίῃ. 10  
 τλήμονες, ἀλλ' ὁ μὲν εἶπε παρὰ ποσὶν ἄφθονος ἡμῖν  
 τῆς δ' ἄρ' ὑπ' ἐλπωρῇ μῦνον ἐπαιζομεθα.

*Love in Idleness, p. 175.*

<Εἰς γράϊα>

## 65.—ΠΑΡΜΕΝΙΩΝΟΣ

Λιμοῦ καὶ γράϊης χαλεπὴ κρίσις. ἀργαλέον μὲν  
 πεινῆν, ἢ κοῖτη δ' ἔστ' ὀδυνηροτέρα.  
 πεινῶν εὐχετο γράϊν· κοιμώμενος εὐχετο λιμὸν  
 Φίλλης· ἴδ' ἀκλήρου παιδὸς ἀνωμαλίην.

\* A promontory on the borders of Macedonia and Thracæ, said to have been the home of the giants.

## THE SATIRICAL EPIGRAMS

straight when I have drunk a bowl of my wine I will fight with the giants, the sons of Canastra,<sup>1</sup> if thou wilt. I dread not the ruthless sea nor the thunderbolt, having the sure courage of fearless Bacchus.

### 64.—AGATHIAS SCHOLASTICUS

We treading the plenteous fruit of Bacchus were weaving in a band the rythmic revelers' dance. Already a vast flood was running down, and the cups like boats were swimming on the sweet surges. Dipping therewith we soon had improvised a carouse in no great need of the hot Naiads.<sup>2</sup> But pretty Rhodanthe stooping over the vat made the stream glorious with the radiance of her beauty. The alert spirits of all were shaken from their seat, nor was there one who was not conquered by Bacchus and the Paphian. Poor wretches, his stream flowed at our feet in abundance, but we were mocked by hope alone of her.

*There is here a space with a line of asterisks in the MS indicating the conclusion of the strictly convivial epigrams.*

### *On Old Women (65-74)*

#### 65.—PARMENION

It is difficult to choose between famine and an old woman. To hunger is terrible, but her bed is still more painful. Philus when starving prayed to have an elderly wife, but when he slept with her he prayed for famine. Lo the inconstancy of a portionless son.

<sup>1</sup> i.e. hot water to mix with the wine.

## 66.—ΑΝΤΙΦΙΑΟΤ ΒΥΖΑΝΤΙΟΤ

Κῆν τείνης ῥακόεντα πολυτμήτοιο παρείης  
 χρῶτα, καὶ ἀβλεφάρους ὥπας ἐπαυθρακίσης,  
 καὶ λευκὴν βάψης μέλανι τρίχα, καὶ πυρίφλεκτα  
 βοστρύχια κροτάφοις οὐλα περικρεμάσης,  
 οὐδὲν ταῦτα, γέλοῖα, καὶ ἦν ἔτι πλείονα ῥέξης,

\* \* \* \*

## 67.—ΜΤΡΙΝΟΤ

Ἦ τετρηκόσι' ἐστίν· ἔχεις δὲ σὺ τοὺς ἐνιαυτοὺς  
 δις τόσους, τρυφερὴ Λατ' κορωνεκάβη,  
 Σισύφου ὦ μίμμη, καὶ Δευκαλίωνος ἀδελφή.  
 Βάπτε δὲ τὰς λευκάς, καὶ λέγε πᾶσι ταῦτα.

## 68.—ΛΟΤΚΙΛΛΙΟΤ

Τὰς τρίχας, ὦ Νίκυλλα, τινὲς βάπτειν σε λέγουσιν,  
 ἵνα σὺ μελαινοτάτας ἐξ ἀγορᾶς ἐπρίω.

## 69.—ΤΟΥ ΑΥΤΟΥ

Τὰς πολὺς βάψασα θεμιστουμένη τρικέρωτος  
 γίνεσαι ἐξαπίνης οὐ νέα, ἀλλὰ ῥεα.

## 70.—ΛΕΩΝΙΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Γρηὺν ἔγημα Φιλίνος, ὅτ' ἦν νέας ἡνίκα πρέσβυς,  
 δωδεκέτιν Παφίρ δ' ὄριος οὐδέποτε.  
 τοιγὰρ ἅπαις διέμεινε ποτὲ σπεύρων ἐς ἄκαρπα  
 νῦν δ' ἐτέροις γήμας, ἀμφοτέρων στέρεται.

<sup>1</sup> The point of this is not obvious.

<sup>2</sup> The crow was supposed to live nine times as long as a man, and Hecuba is often cited as an example of a very old woman.

## THE SATIRICAL EPIGRAMS

### 66.—ANTIPHILUS OF BYZANTIUM

EVEN if you smoothen the wrinkled skin of your many-trenched cheeks, and blacken with coal your lidless eyes, and dye your white hair black, and hang round your temples curly ringlets crisped by fire, this is useless and even ridiculous, and even if you go further . . .

### 67.—MYRINUS

THE letter  $\nu$  signifies four hundred,<sup>1</sup> but your years are twice as much, my tender Lais, as old as a crow and Hecuba put together,<sup>2</sup> grandmother of Sisyphus and sister of Deucalion. But dye your white hair and say "tata"<sup>3</sup> to everyone.

### 68.—LUCILIUS

SOME say, Nicylla, that you dye your hair, but you bought it as black as coal in the market.

### 69. BY THE SAME

THEMISTOCLES, three times a crow's age, when she dyes her grey hair becomes suddenly not young (*nea*) but Rhea.<sup>4</sup>

### 70.—LEONIDAS OF ALEXANDRIA

PHILINOS when he was young married an old woman, in his old age he married a girl of twelve, but he never knew Venus at the right season. Therefore sowing formerly in barren land he remained childless, and now has married a wife for others to enjoy and is deprived of both blessings.

<sup>1</sup> A child's word, "papa." cp. Mark i. 101.

<sup>4</sup> The mother of the gods.

# GREEK ANTHOLOGY

## 71 —ΝΙΚΑΡΧΟΤ

Ἦκμασε Νικονόη· κἀγὼ λέγω ἤκμασε δ' αὐτὴ  
 ἡνίκα Δευκαλίων ἄπλετον εἶδεν ὕδωρ.  
 ταῦτα μὲν οὖν ἡμεῖς οὐκ οἶδαμεν, ἀλλ' ὅτι ταύτην  
 οὐκ ἄνδρα ζητεῖν νῦν ἔδει, ἀλλὰ τάφον.

## 72. —ΒΑΣΣΟΤ ΣΜΥΡΝΑΙΟΤ

Ἡ πολλὴ κροτάφοισι Κυτώταρις, ἡ πολύμυθος  
 γραῖα, δι' ἣν Νεστωρ οὐκέτι πρεσβύτατος,  
 ἢ φάος ἀθρήσας<sup>1</sup> ἐλάφου πλέον, ἢ χερὶ λαιῇ  
 γῆρας ἀριθμείσθαι δεύτερον ἀρξαμένη,  
 ζῶει καὶ λεύσσοῦσα καὶ ἀρτίπος, οἷά τε νύμφη, 5  
 ὥστε μα διστάζειν, μὴ τι πέπονθ' Ἀλδης.

## 73.—ΝΙΚΑΡΧΟΤ

Γραῖα καλὴ (τί γάρ,) οἶσθας ὅτ' ἦν νέα· ἀλλὰ τότε  
 ἦται,  
 νῦν δ' ἐθέλει δοῦναι μισθὸν ἐλαινομένη.  
 εὐρήσεις τεχνίτην· ὅταν δὲ πῖν, τότε μᾶλλον  
 εἰς ὃ θέλεις αὐτὴν εὐεπίτακτον ἔχεις.  
 πίνει γάρ καὶ τρεῖς καὶ τέσσαρας, ἣν ἐβελήσης, 5  
 ξέστας, κακ τοῦτον γίνετ' ἄνω τὰ κάτω  
 κολλᾶται, κυρίζει, παθικεύεται· ἦν τι διδῶ τις,  
 λαμβάνειν ἦν μὴ δῶ, μισθὸν ἔχει τὸ πάθος.

<sup>1</sup> Stags were supposed to live four times as long as crows.

<sup>2</sup> The fingers of the right hand were used for counting hundreds and thousands, those of the left for decades and

## THE SATIRICAL EPIGRAMS

### 71.—NICARCHUS

NICONOR was once in her prime, I admit that, but her prime was when Deucalion looked on the vast waters. Of those times we have no knowledge, but of her now we know that she should seek not a husband, but a tomb.

### 72.—BASSUS OF SMYRNA

CYTOTARIS with her grey temples, the garrulous old woman, who makes Nestor no longer the oldest of men, she who has looked on the light longer than a stag<sup>1</sup> and has begun to reckon her second old age on her left hand,<sup>2</sup> is alive and sharp-sighted and firm on her legs like a bride, so that I wonder if something has not befallen Death.

### 73.—NICARCHUS

A HANDSOME old woman (why deny it?) you know she was, when she was young; but then she asked for money while now she is ready to pay her mount. You will find her an artist, and when she has had something to drink then all the more you will have her submissive to whatever you want. For she drinks, if you consent, three or four pints, and then things are all topsy-turvy with her, she chings, she scratches, she plays the pathic, and if one gives her anything, she accepts, if not, the pleasure is her payment.

NOTE. The meaning then, I suppose, is that she has reached a thousand and is now counting the years of the first century of her next thousand which he calls her second old age.

# GREEK ANTHOLOGY

## 74.—ΤΟΥ ΑΥΤΟΥ

Τὴν δύσκωφον γραΐαν, Ὀνήσιμε, πρὸς Διός, ἔξω  
 ἔκβαλε· πολλὰ λήην πράγματά μοι παρέχει.  
 ἦν αὐτῇ τυροὺς ἀπαλοὺς εἰπώμεν ἐνέγκαι,  
 οὐ τυροὺς, πυροὺς δ' ἔρχετ' ἔχουσα νέους.  
 πρῶτην τὴν κεφαλὴν ἐπόνουν, καὶ πῆγανον αὐτῇ 5  
 ἦτον· ἢ δ' ἔφερεν τήγανον ὅστράκιον.  
 ἂν τὸ πᾶν αἰτήσω, δοκὸν εἰσφέρει· ἂν, "Λαχανόν μοι."  
 εἶπω "δός" πεινῶν, εὐθὺς φέρει λάσανον.  
 ὄξος ἂν αἰτῶ, τόξον φερεῖ· ἂν δέ γε τόξου,  
 ὄξος· ὅλως δ' ὃ λέγω οὐποτ' ἐπαισθάνεται. 10  
 αἰσχρὸν τῆς γραῆς με χάριν κηρυκα γενέσθαι,  
 καὶ μελετᾶν ἔξω, νικτὸς ἐγειρόμεναν.

Εἰς πυκτας

## 75.—ΛΟΤΚΙΑΛΙΟΤ

Οὗτος ο νῦν τοιοῦτος Ὀλυμπικὸς εἶχε, Σεβαστέ,  
 ῥίνα, γένειον, ὀφρύν, ὠτάρια, βλέφαρα·  
 εἶτ' ἀπογραφάμενος πύκτης ἀπολωλεκε πάντα,  
 ὥστ' ἐκ τῶν πατρικῶν μηδὲ λαβεῖν τὸ μέρος·  
 εἰκόνοι γὰρ ἀδελφὸς ἔχων προενήνοχεν αὐτοῦ, 5  
 καὶ κέκριτ' ἀλλότριος, μηδὲν ὁμοιον ἔχων.

## 76.—ΤΟΥ ΑΥΤΟΥ

Ῥύγχος ἔχων τοιοῦτον, Ὀλυμπικέ, μήτ' ἐπὶ κρήνην  
 ἔλθῃς, μήτ' ἐνόρα πρὸς τι διανυγὲς ὕδωρ.  
 καὶ σὺ γάρ, ὥς Νάρκισσος, ἰδὼν τὸ πρόσωπον ἐναργές,  
 τεθνήξῃ, μισῶν σαντὸν ἕως θανάτου.

## THE SATIRICAL EPIGRAMS

### 74.—BY THE SAME

TURN out that stone-deaf old woman, Oneaimus, for God's sake, she is such a nuisance to me. If we tell her to bring soft cheeses (*tiroi*), she comes not with cheeses, but with fresh grains of wheat (*purai*). The other day I had a headache and asked her for rue (*peganon*) and she brought me an earthenware frying-pan (*teganon*), if I ask her for — she brings me a rafter, if I say when I am hungry, "Give me some greens" (*lackanon*), she at once brings a night-stool (*lasanon*). If I ask for vinegar (*oron*), she brings me a bow (*toron*), and if I ask for a bow, she brings vinegar, in fact she does not comprehend a word I say. It would disgrace me to become a crier all for the sake of the old woman, and to get up at night and practise outside the town.

### *On Prizefighters (75-81)*

#### 75.—LUCILIUS

THIS Olympicus who is now such as you see him, Augustus, once had a nose, a chin, a forehead, ears and eyelids. Then becoming a professional boxer he lost all, not even getting his share of his father's inheritance, for his brother presented a likeness of him he had and he was pronounced to be a stranger, as he bore no resemblance to it.

#### 76.—BY THE SAME

HAVING such a mug, Olympicus, go not to a fountain nor look into any transparent water, for you, like Narcissus, seeing your face clearly, will die, hating yourself to the death.



# GREEK ANTHOLOGY

## 77.—ΤΟΥ ΑΥΤΟΥ

Εἰκασέτους σωθέντος Ὀδυσσέος εἰς τὰ πατρῷα  
 ἔγνω τὴν μορφήν Ἄργος ἰδων· ὁ κύων  
 ἀλλὰ σὺ πυκτεύσας, Στρατοφῶν, ἐπὶ τέσσαρας ὥρας,  
 οὐ κυστὴν ἄγνωστος, τῇ δὲ πάλαι γέγονας.  
 ἦν ἐθέλης τὸ προσωπον ἰδεῖν ἐς ἔσπτρον ἑαυτοῦ. 5  
 “Οὐκ εἰμὶ Στρατοφῶν,” αὐτὸς ἐρεῖς ὁμόσας.

## 78.—ΤΟΥ ΑΥΤΟΥ

Κόσκινον ἢ κεφαλὴ σου, Ἀπολλόφανες, γεγένηται,  
 ἢ τῶν σητοκόπων βιβλαριων τὰ κάτω  
 ὄντως μυρμήκων τρυπήματα λοξὰ καὶ ὀρθά,  
 γράμματα τῶν λυρικῶν Λύδια καὶ Φρύγια.  
 πλὴν ἀφόβως πύκτενε· καὶ ἦν τρωθῆς γὰρ ἄνωθεν, 5  
 ταῦθ' ὅσ' ἔχεις, ἔξεις· πλείονα δ' οὐ δύνασαι.

## 79.—ΤΟΥ ΑΥΤΟΥ

Πύκτης ὦν κατέλυσε Κλεόμβροτος· εἶτα γαμήσας  
 ἔνδον ἔχει πληγῶν Ἰσθμια καὶ Νέμεα,  
 ἡραὺν μαχίμην, τύπτουσιν Ὀλύμπια, καὶ τὰ παρ'  
 αὐτῷ  
 μᾶλλον ἰδεῖν φρίσσων ἢ ποτὲ τὸ στάδιον.  
 ἐν γὰρ ἀναπνευστῇ, δέρεται τὰς παντὸς ἀγῶνος 6  
 πληγὰς, ὡς ἀποδῶ· κἂν ἀποδῶ, δέρεται.

## 80.—ΤΟΥ ΑΥΤΟΥ

Οἱ συναγωνισταὶ τὸν πυγμάχον ἐνθάδ' ἔθηκαν  
 Ἄπιν· οὐδένα γὰρ πώποτ' ἐτραυμάτισεν.

## THE SATIRICAL EPIGRAMS

### 77.—BY THE SAME

WHEN Ulysses after twenty years came safe to his home, Argos the dog recognised his appearance when he saw him, but you, Stratophon, after boxing for four hours, have become not only unrecognisable to dogs but to the city. If you will trouble to look at your face in a glass, you will say on your oath, "I am not Stratophon."

### 78.—BY THE SAME

YOUR head, Apolophanes, has become a sieve, or the lower edge of a worn-eaten book, all exactly like ant-holes, crooked and straight, or musical notes Lydian and Phrygian. But go on boxing without fear, for even if you are struck on the head you will have the marks you have—you can't have more.

### 79. BY THE SAME

CLEOMBOTUS ceased to be a pugilist, but afterwards married and now has at home all the blows of the Isthmian and Nemean games, a pugnacious old woman hitting as hard as in the Olympian fights, and he dreads his own house more than he ever dreaded the ring. Whenever he gets his wind, he is beaten with all the strokes known in every match to make him pay her his debt<sup>1</sup>, and if he pays it, he is beaten again.

### 80.—BY THE SAME

HIS competitors set up here the statue of Apis the boxer, for he never hurt anyone.

<sup>1</sup> i.e. his marital devoir

# GREEK ANTHOLOGY

## 81.—ΤΟΥ ΑΥΤΟΥ

Πᾶσαν ὄσαν Ἕλληνες ἀγωνοθετοῦσιν ἄμιλλαν  
 πυγμῆς, Ἀνδρόλεως πᾶσαν ἀγωνισάμαν  
 ἔσχον δ' ἐν Πίσῃ μὲν ἐν ὠτίῳ, ἐν δὲ Πλαταιαῖς  
 ἐν βλέφαρον Πευθοῖ δ' ἄπυρος ἐκφέρομαι  
 Δαμοτέλης δ' ὁ πατὴρ καρύσσετο σὺν πολιήταις  
 ἄραί με σταδίῳ ἢ νεκρὸν ἢ κολοβόν. 5

Eis δρομίας

## 82.—ΝΙΚΑΡΧΟΥ

Πέντε μετ' ἄλλων Χάρμος ἐν Ἀρκαδίᾳ δολιχεύων,  
 θαῦμα μὲν, ἀλλ' ὄντως ἑβδομος ἐξέπεσεν.  
 "Ἐξ ὄντων," τάχ' ἑρεῖς, "πὼς ἑβδομος", εἰς  
 φίλος αὐτοῦ,  
 "Θάρσει, Χάρμε," λέγων, ἦλθεν ἐν ἱματίῳ.  
 ἑβδομος οὖν οὕτω παραγίνεται εἰ δ' ἔτι πέντε  
 εἶχε φίλους, ἦλθ' ἄν, Ζωῖλε, δωδέκατος. 5

## 83.—ΛΟΥΚΙΛΛΙΟΥ

Τὸν σταδιῇ πρῶτην Ἐρασίστρατον ἡ μεγάλη γῆ,  
 πάντων σειομένων, οὐκ ἐσάλευσε μόνον.

## 84.—ΤΟΥ ΑΥΤΟΥ

Οὔτε τάχιον ἐμοῦ τις ἐν ἀντιπάλοις ἐπιπτεν,  
 οὔτε βράδιον ὅλως ἔδραμε τὸ στάδιον  
 δίσκῳ μὲν γὰρ ὅλως οὐδ' ἡγγισα, τοὺς δὲ πόδας μου  
 ἐξᾶραι πηδῶν ἰσχυρὸν οὐδέποτε  
 κυλλὸς δ' ἡκόντιζεν ἀμείνονα πέντε δ' ἀπ' ἄθλων  
 πρῶτος ἐκηρύχθην πανταγριαζόμενος. 5

<sup>1</sup> As was done after a battle.

<sup>2</sup> He is ridiculing of course the runner's extreme slowness.

## THE SATIRICAL EPIGRAMS

### 81.—BY THE SAME

I, ANDROLEOS, took part in every boxing contest that the Greeks preside over, every single one. At Pisa I saved one ear, and in Plataea one eyelid, but at Delphi I was carried out insensible. Damoteles, my father, and my fellow-townsmen had been summoned by herald<sup>1</sup> to bear me out of the stadion either dead or mutilated.

### *On Runners* (82-86)

### 82.—NICARCHUS

CHARMUS in Arcadia in the long race with five others came in (wonderful to say, but it is a fact) seventh. "As there were six," you will probably say, "how seventh?" A friend of his came in his overcoat calling out "Go it, Charmus," so that thus he ran in seventh and if he had had five more friends, Zoilus, he would have come in twelfth.

### 83.—LUCILIUS

Of late the great earth made everything quake, but only the runner Erasistratus it did not move from his place.<sup>2</sup>

### 84.—BY THE SAME

NONE among the competitors was thrown quicker than myself and none ran the race slower. With the quoit I never came near the rest, I never was able to lift my legs for a jump and a cripple could throw the javelin better than I. I am the first who out of the five events was proclaimed beaten in all five.<sup>3</sup>

<sup>1</sup> He pretends that this athlete had entered for the pentathlon, which consisted of wrestling, running, quoit throwing, jumping, and throwing the javelin.

## GREEK ANTHOLOGY

### 85.—ΤΟΥ ΑΥΤΟΥ

Νύκτα μέσσην ἐποίησε τρεχών ποτὲ Μάρκος ὀπλίτης,  
 ὥστ' ἀποκλεισθῆναι πάντοτε τὸ στάδιον.  
 οἱ γὰρ δημόσιοι κεῖσθαι τινα πάντες ἔδοξαν  
 ὀπλίτην τιμῆς εἵνεκα τῶν λιθίνων.  
 καὶ τί γάρ, εἰς ὥρας ἡνοίγετο· καὶ τότε Μάρκος      5  
 ἦλθε, προσελλείπων τῷ σταδίῳ σταδιον.

### 86.—ΑΔΗΛΟΝ

Τὸ στάδιον Περικλῆς εἴτ' ἔδραμεν, εἴτ' ἐκάθητο,  
 οὐδεὶς οἶδεν ὅλως· δαιμόνιος βραδυτής.  
 ὁ ψόφος ἦν ὑσπληγος ἐν οὔρασι, καὶ στεφανοῦτο  
 ἄλλος, καὶ Περικλῆς δακτυλον οὐ προέβη.

### 87.—ΔΟΥΚΙΛΛΙΟΥ

Γιγνόμενον τὸν μακρὸν ὁ πεντόργγιος ἐχώρει  
 οἶκος, ὑπὲρ γαίης πάντοτε κεκλιμένον  
 στήναι δ' εἴ ποτ' ἔχρηξεν, ἔδει τοὺς παῖδας ὑπ' ὄρθρου  
 τὴν ὀροφὴν τρῖσαι πέντ' ἐπὶ πέντε ποδας.

### 88.—ΤΟΥ ΑΥΤΟΥ

Τὴν μακρὴν παίζουσαν Ἑρωτίου ἤρπασε κώνωψ·  
 ἡ δέ· "Τί," φησὶ, "πάθω, Ζεῦ πάτερ, ἢ μ' ἐθέλεις";

### 89. ΤΟΥ ΑΥΤΟΥ

Ὁ βραχὺς Ἑρμογένης, ὅταν ἐκβάλλῃ εἰς τὸ χαμαὶ τι,  
 ἔλκει πρὸς τὰ κάτω τοῦτο δορυδρεπάνω.

<sup>1</sup> i.e. the whole length of the course. He had not moved at all.

<sup>2</sup> This phrase, meaning that the signal for the start had long been given, is quoted from an older epigram (Book XVI 53).

## THE SATIRICAL EPIGRAMS

### 85.—BY THE SAME

MARCUS once running in armour, went on until it was midnight, so that the course was closed on all sides, for the public servants all thought that he was one of the honorary stone statues of men in armour set up there. What happened? Why next year they opened, and Marcus came in, but a whole stadion<sup>1</sup> behind.

### 86. ANONYMOUS

No one knows if Pericles ran or sat in the stadion race. Marvelous slowness! "The noise of the barrier's fall was in our ears<sup>2</sup>" and another was receiving the crown and Pericles had not advanced an inch.

*Chiefly on Defects of Stature (87-111)*

### 87.—LUCILIUS

THE house five fathoms long had room for tall Timomachus if he always lay on the floor, but if he ever wanted to stand, his slaves had to bore a hole in the roof in the morning five feet by five.

### 88.—BY THE SAME

A ONAT carried off little Erotion as she was playing. "What is going to happen to me?" she said, "Dost thou want me, father Zeus?"<sup>3</sup>

### 89.—BY THE SAME

SHORT Hermogenes when he lets anything fall on the ground pulls it down with a halbert.<sup>4</sup>

<sup>1</sup> Alluding to the story of Ganymede, who was carried off by an eagle to serve Zeus.

<sup>2</sup> An absurd hyperbole. Even things on the ground are too high for him to get at.

## GREEK ANTHOLOGY

### 90.—ΤΟΥ ΑΥΤΟΥ

Τῷ πατρὶ θυμωβαίς, Διονύσιε, Μάρκος ὁ μικρός,  
πυρῆνα στήσας, αὐτὸν ἀπηγχόνισεν.

### 91.—ΤΟΥ ΑΥΤΟΥ

Ἐν καλᾷμῳ πήξας ἀθέρα Στρατονικὸς ὁ λεπτός,  
καὶ τριχὺς ἐκδησας, αὐτὸν ἀπηγχόνισεν·  
καὶ τί γάρ, οὐχὶ κάτω βρῖσεν βαρύς· ἀλλ' ὑπὲρ αὐτῶν,  
νηνεμίας οὔσης, νεκρὸς ἄνω πέταται.

### 92.—ΤΟΥ ΑΥΤΟΥ

Γάιος ἐκπνεύσας τὸ πανύστατον ἐχθρὸς ὁ λεπτὸς  
εἰς τὴν ἐκκομιδὴν οὐδὲν ἀφῆκεν ὅλως·  
καὶ πέρας εἰς αἶθρη καταβὰς οἷόσπερ δὲ δῖξῃ,  
τῶν ὑπο γῆν σκελετῶν λεπτότατος πέταται.  
τὴν δὲ κενὴν κλίνην οἱ φράτορες ἦσαν ἐπ' αἶμων, 5  
ἐγγράψαντες ἄνω· "Γάιος ἐκφέρεται."

### 93.—ΤΟΥ ΑΥΤΟΥ

Τῶν Ἐπικουρείων ἀτόμων ποτὲ Μάρκος ὁ λεπτός,  
τῇ κεφαλῇ τρήσας, εἰς τὸ μέσον διέβη.

### 94.—ΤΟΥ ΑΥΤΟΥ

Σαλπίζων ἐπνευσεν ὅσον βραχὺ Μάρκος ὁ λεπτός,  
καὶ κατὰ τῆς κεφαλῆς ὀρθὸς ἀπῆλθε κάτω.

### 95.—ΤΟΥ ΑΥΤΟΥ

Τὸν μικρὸν Μάκρωνα θέρουσι κοιμώμενον εὐρὼν  
εἰς τρώγλην μικρὸς τοῦ ποδὸς εἴλκυσε μῦς  
ἷς δ' ἐν τῇ τρώγλῃ ψιλὸς τὸν μῦν ἀποπνίξας,  
"Ζεῦ πάτερ," εἶπεν, "ἔχεις δεύτερον Ἡρακλέα."

## THE SATIRICAL EPIGRAMS

### 90.—BY THE SAME

Do you know, Dionysius, that little Marcus, being angry with his father, set on end a probe and hanged himself on it.

### 91.—BY THE SAME

THIN Stratoniceus fixed on a reed a spike of corn and attaching himself to it by a hair hanged himself. And what happened? He was not heavy enough to hang down, but his dead body flies in the air above his gallows, although there is no wind.

### 92.—BY THE SAME

LEAN Gaius, when he breathed his last yesterday, left absolutely nothing to be carried to the grave, and finally going down to Hades just as he was when alive flutters there the thinnest of the skeletons under earth. His kinsmen bore on their shoulders his empty pier, writing above it "This is the funeral of Gaius."

### 93.—BY THE SAME

LEAN Marcus once made a hole with his head in one of Epicurus atoms and went through the middle of it.

### 94.—BY THE SAME

LEAN Marcus sounding a trumpet just blew into it and went straight headforemost down it.

### 95.—BY THE SAME

A SMALL mouse finding little Macron asleep one summer's day dragged him into its hole by his foot. But he in the hole, though unarmed, strangled the mouse and said, "Father Zeus, thou hast a second Heracles."



## 96.—ΝΙΚΑΡΧΟΥ

Ἀρκάδας οὐχ οὕτω Στυμφαλίδες, ὥς ἐμὲ κίχλαι  
αἱ νέκυες ξηροῖς ἤκαχον ὀσπαρίοις,  
Ἀρπυιαί, δραχμῆς ξηρῇ δεκάς. ὦ ἐλθεῖναι  
λειμώνων ἐτύμως, ἔρρετε, νυκτερίδες.

## 97.—ΑΜΜΙΑΝΟΥ

Τῷ Στρατονικεῖρ πόλιν ἄλλην οἰκοδομεῖτε,  
ἢ τούτοις ἄλλην οἰκοδομεῖτε πόλιν.

## 98.—ΤΟΥ ΑΥΤΟΥ

Ἔστω μητρόπολις πρῶτον πόλις, εἴτα λεγέσθω  
μητρόπολις· μὴ νῦν, ἡνίκα μηδὲ πόλις.

## 99.—ΛΟΤΚΙΑΛΙΟΥ

Τὸν λεπτὸν φυσῶντα τὸ πῦρ Πρόκλον ἤρεν ὁ καπνός,  
καὶ διὰ τῶν θυρίδων ἔνθεν ἀπῆλθεν ἔχων  
ἀλλὰ μόλις νεφέλῃ προσενήξατο, καὶ δι' ἐκείνης  
προσκατέβη τρωθεὶς μυρία ταῖς ἀτόμοις.

## 100.—ΤΟΥ ΑΥΤΟΥ

Οὕτω κουφότατος πέλε Γάιος, ὥστ' ἐκολύμβα  
τοῦ ποδὸς ἐκκρεμάσας ἢ λίθον ἢ μόλιβον.

## 101.—ΤΟΥ ΑΥΤΟΥ

Ῥεπίζων ἐν ὑπνοῖς Δημητριὸς Ἀρτεμιδώραν  
τὴν λεπτὴν, ἐκ τοῦ δώματος ἐξέβαλεν.

\* Presumably this ridicules the man's arrogance and the  
care he gave himself.

## THE SATIRICAL EPIGRAMS

### 96.—NICARCHUS

THE birds of Stymphalus vexed not so the Arcadians, as those dead thrushes vexed me with their dry bones, very uarpies, ten of them, a dry drachma's worth. Out on you, wretched creatures, true bats of the fields.

### 97.—AMMIANUS

BUILD another city for the man from Stratoneen, or build another for the inhabitants of this one<sup>1</sup>

### 98.—BY THE SAME

LET a city first be a metropolis and then be called so, but not now when it is not even a city

### 99.—LUCILIUS

As this little Proclus was blowing the fire the smoke took him up and went off with him from here through the window. With difficulty he swam to a cloud and came down through it wounded in a thousand places by the atomies

### 100.—BY THE SAME

GAIUS was so very light that he used to dive with a stone or lead hung from his foot.

### 101.—BY THE SAME

DEMETRIUS, fanning slight little Artemidora in her sleep, fanned her off the roof.<sup>2</sup>

<sup>2</sup> i.e. the flat roof on which people sleep in the East.

# GREEK ANTHOLOGY

## 102.—AMMIANOT, οἱ δὲ ΝΙΚΑΡΧΟΤ

Ἐξαιρων ποτ' ἄκαυθαν ὁ λεπτακινὸς Διόδωρος  
αὐτὸς ἐτρύπησεν τῷ ποδὶ τὴν βελάνην.

## 103.—ΛΟΥΚΙΑΛΙΟΤ

Ἐξ ἀτόμων Ἐπίκουρος ὄλον τὸν κόσμον ἔγραψεν  
εἶναι, τοῦτο δοκῶν, Ἄλκιμε, λεπτότατον.  
εἰ δὲ τότε ἦν Διοφάντος, ἔγραψεν ἂν ἐκ Διοφάντου,  
τοῦ καὶ τῶν ἀτομῶν πούλύ τι λεπτοτέρου,  
ἢ τὰ μὲν ἄλλ' ἔγραψε συνεστάναι ἐξ ἀτόμων ἂν, 5  
ἐκ τούτου δ' αὐτάς, Ἄλκιμε, τὰς ἀτόμους.

## 104.—ΤΟΥ ΑΥΤΟΥ

Ἴππεύων μύρμηκε Μενέστρατος, ὥς ἐλέφαντι,  
δύσμορος ἐξαπίνης ὕπτιος ἐξετάθη,  
λακτισθεὶς δ' ὥς εἶχε τὸ καίριον, “ὦ φθόνε,” φησὶν,  
“οὕτως ἱππεύων ὤλετο καὶ Φαέθων”

Rendered by Ausonius, *Ep.* 122.

## 105.—ΤΟΥ ΑΥΤΟΥ

Τὸν μέγαν ἐξήτουν Εὐμήκιον ὅς δ' ἐκάθευδεν  
μικρῷ ὑπ' ὀξυβάφῃ τὰς χέρας ἐκτανύσας

## 106. ΤΟΥ ΑΥΤΟΥ

Ἀρθεὶς ἐξ αὖρης λεπτῆς ἐποτάτο δι' αἰθρης  
Χαιρήμων, ἀχύρου πολλὸν ἐλαφρότερος

## THE SATIRICAL EPIGRAMS

### 102.—AMMIANUS OR NICARCHUS

THIN little Diodorus once in taking a thorn out made a hole in the needle with his foot.<sup>1</sup>

### 103.—LUCILIUS

EPICURUS wrote that all the world consisted of atoms, thinking, Alcimus, that an atom was the most minute thing. But if Diophantus had existed then he would have written that it consisted of Diophantus, who is much more minute than the atoms. Or he would have written that other things were composed of atoms, but the atoms themselves, Alcimus, of Diophantus.

### 104.—BY THE SAME

POOR Menestratus once, riding on an ant as if it were an elephant, was suddenly stretched on his back. When it trod on him and he was breathing his last, "O Envy!" he exclaimed, "thus riding perished Phaethon too."

### 105.—BY THE SAME

I WAS looking for great Eumecius, and he was asleep with his arms stretched out under a small saucer.

### 106.—BY THE SAME

CHAEREMON caught by a slight breeze was floating in the air, much lighter than a straw. He would

<sup>1</sup> i.e. instead of piercing his foot with the needle.

## GREEK ANTHOLOGY

καὶ τάχ' ἂν ἐρραϊζήτο δι' αἰθέρος, εἰ μὴ ἀράχνη  
 τοὺς πόδας ἐμπλεχθεὶς ὑπτίος ἐκρέματο.  
 αὐτοῦ δὴ νύκτας τε καὶ ἡμέματα πέντε κρεμασθεὶς δ  
 ἑκταῖος κατέβη νήματι τῆς ἀράχνης.

### 107.—ΤΟΥ ΑΥΤΟΥ

Ἀλγείροι φύλλῳ πεφορημένῳ ἐξ ἀνέμοιο  
 πληγεὶς Χαιρήμων ὑπτίος ἐξετάθη.  
 κεῖται δ' ἡ Τετυφὶ ἐναλίγκιος, ἥ πάλι κάμπη,  
 ἀπλώσας κατὰ γῆς σῶμα τὸ παννάβιον.

### 108.—ΑΔΗΛΟΝ

Κόνων δίπηχυς, ἡ γυνὴ δὲ τεσσάρων  
 ἐν τῇ κλίνῃ δὲ τῶν ποδῶν ἰσουμένων,  
 σκόπει Κόνωνος ποῦ τὸ χεῖλος ἄρχεται.

### 109.—ΑΔΑΔΟ

Οὐδ' ἐπικύψαι ἔχει Δημήτριος οὐδὲν ο μικρὸς  
 ἀλλ' ἔρριπται χαμαι πάντοτ' ἐπαιρόμενος.

### 110.—ΝΙΚΑΡΧΟΣ

Τρεῖς λεπτοὶ πρόην περὶ λαπτοσύνης ἐμάχοντο,  
 τίς προκριθεὶς εἶη λεπτεπιλεπτότερος.  
 ὦν ὁ μὲν εἰς, Ἑρμῶν, μεγάλην ἐνεδείξατο τέχνην,  
 καὶ διέδν ῥαφίδος τρήμα, λίνου κατεχών  
 Δημῶς δ' ἐκ τρώγλης βαίνων ἐς ἀράχνιον ἔστη, δ  
 ἡ δ' ἀράχνη νήθουσ' αὐτὸν ἀπεκρέμασεν.  
 Σωσίπατρος δ' ἐβόησεν. “Ἐμὲ στεφανώσατ'· ἐγὼ  
 γὰρ  
 εἰ βλέπομ', ἡττημαὶ πνεῦμα γάρ εἰμι μόνον.”

## THE SATIRICAL EPIGRAMS

soon have been swept away through the air, if he had not caught his feet in a spider's web and hung there on his back. Here he hung for five days and nights, and on the sixth day came down by a thread of the web.

### 107.—BY THE SAME

CHÆREMON fell flat on his back, struck by a poplar leaf carried by the wind, and he lies on the ground like Tityus or rataer like a caterpillar, stretching on the ground his skeleton<sup>1</sup> body.

### 108.—ANONYMOUS

*(By some attributed to Julian the Apostate)*

CONON is two cubits tall, his wife four. In bed, then, with their feet on a level, reckon where Conon's face is.

### 109.—ANONYMOUS

LITTLE Demetrius has not wherewith to stoop, but always lies flat on the ground trying to get up.

### 110.—NICARCHUS

THREE thin men were competing the other day about thinness, to see which of them would be adjudged the very thinnest. The one, Hermon, exhibited great skill and went through the eye of a needle holding the thread. But Demas coming out of a hole stopped at a spider's web, and the spider spinning hung him from it. But Sosipater exclaimed, "Give me the prize, for I lose it if I am seen, since I am nothing but air."

<sup>1</sup> The word *canabos* means the block round which a sculptor moulds his clay.

## 111 &lt;ΤΟΥ ΑΥΤΟΥ&gt;

Βουλόμενός ποθ' ὁ λεπτός ἀπάγξασθαι Διόφαντος,  
νῆμα λαβὼν ἀράχνης αὐτὸν ἀπηγχόρυσεν.

Εἰς ἰατρούς

## 112.—ΤΟΥ ΑΥΤΟΥ

Πρίν σ' ἐναλείψασθαι, Δημόστρατε, "Χαῖρ', ἱερὸν  
φῶς,"

εἶπε τάλας· οὕτως εὐσκοπὸς ἐστὶ Δίῳ.  
οὐ μοῖνι ἐξετύφλωσεν Ὀλυμπικόν, ἀλλὰ δι' αὐτοῦ  
εἰκῆνας ἧς εἶχεν τὰ βλέφαρ' ἐξέβαλεν

## 113.—ΤΟΥ ΑΥΤΟΥ

Τοῦ λιθίνου Διὸς ἐχθρὸς ὁ κλινικὸς ἤψατο Μάρκος·  
καὶ λίθος ὦν καὶ Ζεὺς, σήμερον ἐκφέρεται.

## 114.—ΤΟΥ ΑΥΤΟΥ

Ἑρμογένην τὸν ἱατρὸν ὁ ἀστρολόγος Διοφάντος  
εἶπε μόνους ζωῆς ἐννέα μῆνας ἔχειν.

κάκῃνος γελάσας, "Τί μὲν ὁ Κρόνος ἐννέα μηνῶν,"  
φησί, "λέγει, σὺ νόεν τὰμὰ δὲ σύντομά σοι."

εἶπε, καὶ ἐκτείνας μόνον ἤψατο· καὶ Διοφάντος  
ἄλλον ἀπελπίζων, αὐτὸς ἀπεσκάρισεν.

ερ. Διμοπίου, Ερ. 73.

## 115.—ΤΟΥ ΑΥΤΟΥ

"Ἦν τιν' ἔχης ἐχθρόν, Διόνυσιε, μὴ καταράσῃ  
τὴν Ἰσιν τούτῳ, μηδὲ τον Ἄρποκράτην,  
μηδ' εἴ τις τυφλοὺς ποιεῖ θεός, ἀλλὰ Σίμωνα  
καὶ γνώσῃ, τί θεός, καὶ τί Σίμων δύναται.

## THE SATIRICAL EPIGRAMS

### 111.—BY THE SAME

LEAN Diophantus once wishing to hang himself took a thread from a spider's web and did so.

### *On Physicians* (112-126)

#### 112.—BY THE SAME

BEFORE he anoints your eyes, Demonstratus, say "Adieu dear light," so successful is Dion. Not only did he blind Olympicus, but through his treatment of him put out the eyes of the portrait of himself he had.

#### 113.—BY THE SAME

THE physician Marcus laid his hand yesterday on the stone Zeus, and though he is of stone and Zeus he is to be buried to-day

#### 114.—BY THE SAME

THE astrologer Diophantus told Hermogenes the doctor that he had only nine months to live, and he, smiling, said, "You understand what Saturn says will happen in nine months, but my treatment is more expeditious for you." Having said so he reached out his hand and only touched him, and Diophantus, trying to drive another to despair, himself gave his last gasp.

#### 115.—BY THE SAME

If you have an enemy, Dionysius, call not down on him the curse of Isis or Harpocrates or of any god who blinds men, but call on Simon and you will see what a god's power is and what Simon's is.



## GREEK ANTHOLOGY

### 116. ΤΟΥ ΑΥΤΟΥ

Εἰς Ἄϊδος κατέπεμψε πάλαι ποτέ, δέσποτα Καῖσαρ,  
ὥς λόγος, Εὐρυσθεὺς τὸν μέγαν Ἡρακλέα·  
νῦν δ' ἐμὲ Μηνοφάνης ὁ κλινικός· ὥστε λεγέσθω  
κλινικός Εὐρυσθεύς, μηκέτι Μηνοφάνης.

### 117.—ΣΤΡΑΤΩΝΟΣ

Ἰητρὸς Καπίτων Χρύσην ἐνέχρισεν, ὀρῶντα  
ὀκτῶ μὲν μακρὸν πύργον ἀπὸ σταδίων,  
ἄνδρα δ' ἀπὸ σταδίου, διὰ δώδεκα δ' ὄρτυγα πηχῶν,  
φθειῖρα δ' ἀπὸ σπιθαμῶν καὶ δύο δερκόμενον.  
νῦν δ' ἀπὸ μὲν σταδίου πόλιν οὐ βλέπει, ἐκ δὲ δι-  
πλέθρου  
καίόμενον κατιδεῖν τὸν φάρον οὐ δύναται·  
ἵππον ἀπὸ σπιθαμῆς δὲ μόλις βλέπει, ἀντὶ δὲ τοῦ πρὶν  
ὄρτυγος οὐδὲ μέγαν στρουθοῖν ἰδεῖν δύναται.  
ἂν δὲ προσεγχρίσας αὐτῷ φθάσῃ, οὐδ' ἐλέφαντα  
οὐκέτι μήποτ' ἴδῃ πλησίον ἐσταότα.

### 118.—ΚΑΛΛΙΚΤΗΡΟΣ

Οὗτ' ἐκλυσεν Φεῖδων μ', οὐθ' ἤψατο· ἀλλὰ πυρέξας  
ἐμνήσθην αὐτοῦ τοῦνομα, καπέθανον.

### 119.—ΤΟΥ ΑΥΤΟΥ

Ἰητρὸς τὴν γραῦν εἴτ' ἐκλυσεν, εἴτ' ἀπέπνιξεν,  
οὐδεὶς γινώσκει· δαιμόνιον τὸ τάχος.  
ὁ ψόφος ἦν κλυστήρως ἐν οὔασι, καὶ στεφανοῦτο  
ἡ σορός, οἱ δ' ἄλλοι τὸν φακὸν ἠὐτρέπισαν.

## THE SATIRICAL EPIGRAMS

### 116.—BY THE SAME

LoRD Caesar, as they tell, Eurystheus once sent down great Heracles to the house of Hades; but now Menophanes the physician has sent me. So let him be called Doctor Eurystheus and no longer Doctor Menophanes.

### 117.—STRATO

THE physician Capito anointed Chryses' eyes then when he could see a high tower from a mile off and a man from a furlong and a quail from ten yards and a louse even from a foot. Now from a furlong he cannot see the town and from two hundred feet cannot see that the lighthouse is a light, he scarcely sees a horse from half a foot off and as for the quail he once saw, he can't even see a large ostrich. If he manages to give him another dose, he won't ever after be able to see even an elephant standing close to him.

### 118.—CALLICTER

PHIDON did not purge me with a clyster or even feel me, but feeling feverish I remembered his name and died.

### 119. BY THE SAME

WHETHER the doctor purged or strangled the old woman no one knows, but it was terribly sudden. The noise of the clyster was in our ears<sup>1</sup> and her oier was being crowned and the rest prepared the pease-pudding<sup>2</sup>.

cp No. 88 which this parodies.

<sup>2</sup> A funeral dish.

# GREEK ANTHOLOGY

## 120.—ΤΟΥ ΑΥΤΟΥ

Ὅρθῶσαι τὸν κυρτὸν ὑποσχόμενος Διόδωρον  
 Σωκλῆς τετραπέδους τρεῖς ἐπέθηκε λίθους  
 τοῦ κυρτοῦ στιβαροῦς ἐπὶ τὴν ῥαχιν' ἀλλὰ πιασθεὶς  
 τέθνηκεν, γέγονεν δ' ὀρθότερος κανόνος.

## 121.—ΤΟΥ ΑΥΤΟΥ

Χειρουργῶν ἔσφαξεν Ἀκεστορίδην Ἀγέλαος·  
 "Ζῶν γὰρ χλωαίνει," φησὶν, "ἔμελλε τάλας."

## 122.—ΤΟΥ ΑΥΤΟΥ

Πέντ' ἡτρὸς Ἀλεξίᾳ ἄμ' ἐκλυσσε, πέντ' ἐκάθηρε,  
 πέντ' ἶδεν ἀρρώστους, πέντ' ἐνέχρισε πάλιν·  
 καὶ πᾶσιν μία νύξ, ἂν φάρμακον, εἰς σοροπηγός,  
 εἰς τάφος, εἰς Αἰδῆς, εἰς κοπετὸς γέγονεν.

## 123.—ΗΔΥΛΟΥ

Ἄγεις Ἀρισταγόρην οὐτ' ἐκλυσσε, οὐτ' ἔθιγ' αὐτοῦ·  
 ἀλλ' ὅσον εἰσῆλθεν, κῶχχετ' Ἀρισταγόρης.  
 ποῦ τολῆν ἀκόνιτος ἔχει φύσιν, ὦ σοροπηγοί,  
 Ἄγιε καὶ μέτραις βάλλετε καὶ στεφάνους.

## 124.—ΝΙΚΑΡΧΟΥ

- α. Ξεῖνε, τί μὰν πεύθη, β. Τίνες ἐν χθονὶ τοῖσδ'  
 ὑπὸ τύμβοις,  
 α. Οἷς γλυκεροῦ φέγγους Ζώπυρος ἐστέρισεν,

## THE SATIRICAL EPIGRAMS

### 120.—BY THE SAME

SOCLES, promising to set Diodorus' crooked back straight, piled three solid stones, each four feet square, on the hunchback's spine. He was crushed and died, but he has become straighter than a ruler.

### 121.—BY THE SAME

AGELAUS by operating killed Acestorides, for he said, "If he had lived the poor fellow would have been lame."

### 122.—BY THE SAME

ALEXIS the physician purged by a clyster five patients at one time and five others by drugs; he visited five, and again he robbed five with ointment. And for all there was one night, one medicine, one coffin-maker, one tomb, one Hades, one lamentation.

### 123.—HEDYLUS

AGIS neither purged Aristagoras, nor touched him, but no sooner had he come in than Aristagoras was gone. What aconite has such natural virtue? Ye coffin-makers, throw chaplets and garlands on Agis.

### 124.—NICARCHUS

A STRANGER, what dost thou seek to know?  
B. Who are here in earth under these tombs?  
A. All those whom Zopyrus robbed of the sweet day-

# GREEK ANTHOLOGY

Δᾶμις, Ἀριστοτέλης, Δημήτριος, Ἀρκεσίλαος,  
 Σωστράτος, οἳ τ' ὀπίσω μέχρι Παραιτονίου.  
 κηρύκιον γὰρ ἔχων ξύλινον, καὶ πλαστὰ πέδιλα, 5  
 ὡς Ἑρμῆς, καταγεί τους θεραπευομένους.

## 125.—ΑΔΕΣΠΟΤΟΝ

Ἰητρὸς Κρατέας καὶ Δάμων ἑνταφιαστῆς  
 κοινὴν ἀλλήλοις θέντα συνωμοσίην.  
 καὶ ῥ' ὁ μὲν οὐκ κλέπτεσκεν ἀπ' ἑνταφίων τελαμῶνας  
 εἰς ἐπίδεσμεύειν πέμπε φίλῳ Κρατέᾳ  
 τὸν δ' ἀπαμειβόμενος Κρατέας εἰς ἑνταφιάζειν 6  
 πέμπεν ἅλους αὐτῷ τοὺς θεραπευομένους

W Shepherd, in Wellesley's *Anthologia Palaeologia*, p. 21

## 126. ΑΔΗΛΟΝ

Οὐ μήλη, τριόδοντι δ' ἐνῆλειψέν με Χαρίνος,  
 σπόνγγον ἔχων καινὸν τῶν γραφικῶν πινάκων  
 τὴν μήλην δ' ἔλκων, ἐξέσπασε τὸ βλέφαρόν μου  
 ριζόθεν ἢ μήλη δ' ἐνδὸν ἔμεινεν ὅλη.  
 ἂν δέ τις ἐγχρίσῃ με, πονῶν πάλιν οὐκ ἐνοχλήσω 6  
 ὀφθαλμούς αὐτῷ πῶς γὰρ ὁ μηκέτ' ἔχων,

Εἰς ποιητάς

## 127 — ΠΩΛΛΙΑΝΟΥ

Εἰσὶ καὶ ἐν Μούσῃσι Ἑρινύες, αἳ σε ποιούσιν  
 ποιητὴν, ἀνθ' ὧν πολλὰ γράφεις ἀκρίτως  
 τοῖνυν, σοῦ δέομαι, γράφε πλείονα μείζονα γὰρ σοι  
 εὖξασθαι ταύτης οὐ δύναμαι μανίαν.

<sup>1</sup> On the Egyptian coast a considerable distance west of Alexandria. The cemetery of Alexandria did not of course extend so far

## THE SATIRICAL EPIGRAMS

light, Damis, Aristoteles, Demetrius, Arcesilaus, Sos-tratus, and the next ones so far as Paraetonium.<sup>1</sup> For with a wooden herald's staff and counterfelt sandals,<sup>2</sup> like Hermes, he leads down his patients to Hell.

### 125.—ANONYMOUS

THE physician Crateas and the sexton Damon made a joint conspiracy. Damon sent the wrappings he stole from the grave-clothes to his dear Crateas to use as bandages and Crateas in return sent him all his patients to bury.

### 126.—ANONYMOUS

CHARINUS anointed my eye not with a spatula, but with a three-pronged fork, and he had a new sponge like those used for paintings. In pulling out the spatula he tore out my eye from the roots and the whole spatula remained inside. But if he anoints me twice, I shall not trouble him any more by suffering from sore eyes, for how can a man who no longer has eyes do so?

### *On Poets* (127-137)

### 127 —POLLIANUS

THERE are among the Muses too Avengers, who make you a poet, and therefore you write much and without judgment. Now, I entreat you, write still more, for no greater madness can I beseech the gods to give you than that.

<sup>1</sup> Attributes of Hermes Psychopompus, but there is some point here which eludes us.

## 128.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὴ χαίρω, Φλώρε, γενοίμην δάκτυλος ἢ πους  
 εἰς τῶν σῶν τούτων τῶν κατατεινομένων.  
 χαίρω, νῆ τὸν κλῆρον, ὃν εὐκλήρησας ἐν ἄθλοις,  
 ὥς περὶ χοιρείας τοῦ στεφάνου μερίδος.  
 τοιγὰρ θάρσει, Φλώρε, καὶ εὐθυμος πάλιν γίνου·  
 οὕτω νικῆσαι καὶ δόλιχον δύνασαι.

## 129.—ΚΕΡΕΑΛΙΟΥ

Ποιητὴς ἐλθὼν εἰς Ἴσθμια πρὸς τὸν ἀγῶνα,  
 εὐρὼν ποιητάς, εἶπε παρίσθμι' ἔχειν.  
 μέλλει δ' ἐξορμᾶν εἰς Πύθια· κἂν πάλιν εὖρη,  
 εἰπεῖν οὐ δύναται, "Καὶ παραπύθι' ἔχω."

## 130.—ΠΩΛΛΙΑΝΟΥ

Τοὺς κυκλίους τούτους, τοὺς αὐτὰρ ἄπειτα λέγοντας,  
 μισῶ, λωποδύτας ἀλλοτρίων ἐπέων.  
 καὶ διὰ τοῦτ' ἐλέγοις προσέχω πλέον· οὐδὲν ἔχω γὰρ  
 Παρθενίου κλέπτειν ἢ πάλι Καλλιμάχου.  
 θηρὶ μὲν οὐατόεντι γενοίμην, εἴ ποτε γράψω,  
 αἵκελος, ἐκ ποταμῶν χλωρὰ χελιδόνια.  
 οἱ δ' οὕτως τὸν Ὀμηρον ἀναιδῶς λωποδυτοῦσιν,  
 ὥστε γράφει ἤδη μῆνιν ἄειδε, θεά.

<sup>1</sup> On a bad poet who won a prize owing to the incapacity of the other competitors, and who expected congratulations.

<sup>2</sup> "Parapythia" of course has no meaning.

## THE SATIRICAL EPIGRAMS

### 128.—BY THE SAME<sup>1</sup>

If I am not pleased, Florus, may I become a dactyl or a foot, one of those that you torture. Yes, I swear by the happy lot you drew in the contest, I am as pleased at your crown as if it were a joint of pork. Therefore be of good heart, Florus, and become cheerful again, in this fashion you can win the long race as well.

### 129.—CEREALIVS

A poet coming to the Isthmian games to the contest, when he found other poets there said he had paristhmia (mumps). He is going to start off for the Pythian games, and if he finds poets there again he can't say he has parapythia<sup>2</sup> as well.

### 130. POLLIANVS

I HATE these cyclic<sup>3</sup> poets who say "nathless eftsoon," filchers of the verses of others, and so I pay more attention to elegies, for there is nothing I want to steal from Callimachus or Parthenius. Let me become like an "eared beast"<sup>4</sup> if ever I write "from the rivers sallow celandine."<sup>5</sup> But these epic poets strip Homer so shamelessly that they already write "Sing, O Goddess, the wrath."<sup>6</sup>

<sup>1</sup> Contemporary writers of epic poems.

<sup>2</sup> So Callimachus calls a donkey.

<sup>3</sup> Probably a quotation from Parthenius. He like Callimachus, wrote elegies.

<sup>4</sup> i.e. the very first words of his poem.



## 131.—ΛΟΤΚΙΛΛΙΟΥ

Οὐτ' ἐπὶ Δευκαλίωνος ὕδαρ, ὅτε πάντ' ἐγενήθη,  
 οὐθ' ὁ καταπρήσας τοὺς ἐπὶ γῆς Φαίθων,  
 ἀνθρώπους ἔκτεινεν ὅσους Ποτάμων ὁ ποιητής,  
 καὶ χειρουργήσας ὤλεσεν Ἑρμογένης.  
 ὥστ' ἐξ αἰῶνος κακὰ τέσσαρα ταῦτ' ἐγενήθη.  
 Δευκαλίων, Φαίθων, Ἑρμογένης, Ποτάμων.

6

## 132.—ΤΟΥ ΑΥΤΟΥ

Μισῶ, δέσποτα Καῖσαρ, ὅσοις νέος οὐδέποτε οὐδεὶς  
 ἤρесе, κἂν εἶπη, μῆνιν ᾄδει θεά,  
 ἀλλ' ἦν μὴ Πριάμου τις ἔχη χρόνον ἡμιφάλακρος,  
 ἢ καὶ κυρτός ἄγαν, οἳ δύνατ' ἄλφα γράφειν.  
 εἰ δ' ὅντως οὕτως τοῦτ' ἐστ' ἔχου, ὦ ὕπατε Ζεῦ,  
 εἰς τοὺς κηλήτας ἔρχεται ἡ σοφία.

5

## 133.—ΤΟΥ ΑΥΤΟΥ

Τέθνηκ' Εὐτυχίδης ὁ μελογράφος. οἱ κατὰ γαῖαν  
 φεύγεται· ἔχων ῥῆδας ἔρχεται Εὐτυχίδης·  
 καὶ κιθάρης αὐτῷ διετάξατο συγκατακαῦσαι  
 δώδεκα, καὶ κίστας εἰκοσιπέντε νόμων.  
 νῦν ὑμῖν ὁ Χάρων ἐπελήλυθε· ποῦ τις ἀπέλθῃ  
 λοιπόν, ἐπεὶ χάρδην Εὐτυχίδης κατέχει;

5

## 134.—ΤΟΥ ΑΥΤΟΥ

'Αρχόμεθ', 'Ηλιοδωρε; ποιήματα παιζομεν οὕτω  
 ταῦτα πρὸς ἀλλήλους, 'Ηλιοδωρε, θέλεις;  
 ἄσπον ἴθ', ὥς κεν θᾶσπον ὀλέθρον . . . καὶ γὰρ ἐμ'  
 ὄφει  
 μακροφλυαρητὴν 'Ηλιοδωρότερον.

## THE SATIRICAL EPIGRAMS

### 131.—LUCILIUS

NOR water in Deucalion's day when all became water, nor Phaethon who burned up the inhabitants of the earth, slew so many men as Potamon the poet and Hermogenes by his surgery killed. So from the beginning of the ages there have been these four curses, Deucalion, Phaethon, Hermogenes and Potamon.

### 132.—BY THE SAME

I HATE, Lord Caesar, those who are never pleased with any young writer, even if he says "Sing, O Goddess, the wrath," but if a man is not as old as Priam, if he is not half bald and not so very much bent, they say he can't write a b c. But, Zeus most high, if this really be so, wisdom visits but the ruptured.

### 133.—BY THE SAME

EUTYCHIDES the lyric poet is dead. Fly, ye people who dwell under earth, Eutychides is coming with odes, and he ordered them to burn with him twelve lyres and twenty five cases of music. Now indeed Charon has got hold of you. Where can one depart to in future, since Eutychides is established in Hades too?

### 134.—BY THE SAME

SHALL we begin, Heliodorus? Shall we play thus at these poems together? Do you wish it, Heliodorus? "Come near, that swifter thou mayst reach Death's goal",<sup>1</sup> for you will see in me a master of tedious twaddle more Heliodorian than yourself.

<sup>1</sup> From *Iliad* vi. 143.

## 135.—ΤΟΥ ΑΥΤΟΥ

Μηκέτι, μηκέτι, Μάρκε, τὸ παιδίον, ἀλλ' ἐμὲ κόπτου  
 τὸν πολὺ τοῦ παρὰ σοὶ νεκρότερον τεκνίου,  
 εἰς ἐμὲ νῦν ἐλέγους ποιεῖ πάλιν, εἰς ἐμὲ θρήνους,  
 ἡμέτε, τον στεχνύφ σφαζόμενου θανάτῳ.  
 τοῦ σοῦ γὰρ πασχω νεκροῦ χάριν, οἷα πάθοιεν  
 οἱ καταδείξαντες βιβλία καὶ καλάμους. 5

## 136.—ΤΟΥ ΑΥΤΟΥ

Οὐχ οὔτω κακοεργὸν ἐχαλκεύσαντο μάχαιραν  
 ἄνθρωποι, διὰ τὰς ἐξαπίνης ἐνέδρας,  
 οἶον ἀκήρυκτον, Καλλίστρατε, καὶ σὺ προσελθὼν  
 ποιεῖς μοι φονικῶν ἐξαμέτρων πόλεμον.  
 σάλπιγγον ταχέως ἀνακλητικόν<sup>1</sup> εἰς ἀνοχὰς γὰρ  
 καὶ Πρίαμος κλαύσας ἡμερίων ἔτυχεν. 5

## 137.—ΤΟΥ ΑΥΤΟΥ

Ὀμοβοεῖον μοι παραθεῖς τόμον, Ἡλιόδωρε,  
 καὶ τρία μοι κεράσας ὁμοβοειότερα,  
 εὐθὺ κατακλυζεῖς ἐπεγράμμασιν. εἰ δ' ἀσεβήσας  
 βεβρωκεῖν τινὰ βοῦν τῶν ἀπὸ Τρινακρίας,  
 Βούλομ' ἀπαξ πρὸς κύμα χανεῖν . . . εἰ δ' ἐστὶ τὸ  
 κύμα  
 ἔνθε μακράν, ἄρας εἰς τὸ φρέαρ με βάλε. 5

<sup>1</sup> This and the following two are skits on versifiers who insisted on reciting to their friends.

<sup>2</sup> A parody of Aratus, *Phaen.* 131

## THE SATIRICAL EPIGRAMS

### 135.—BY THE SAME

No longer, Marcus, no longer lament the boy, but me, who am much more dead than that child of yours. Make elegies, hangman, now for me, make dirges for me who am slain by this very death. For all for the sake of that dead child of yours I suffer what I would the inventors of books and pens might suffer<sup>1</sup>

### 136.—BY THE SAME

No sword so maleficent was ever forged by man for sudden treacherous attack as is the undeclared war of murderous hexameters, Callistratus, that you come to wage with me. Sound the retreat on the bugle at once, for even Priam by his tears gained his foes' consent (?) to an armistice.<sup>2</sup>

### 137.—BY THE SAME

You serve me a slice of raw beef, Heliodorus, and pour me out three cups of wine rawer than the beef, and then you wash me out at once with epigrams. If sinning against heaven I have eaten one of the oxen from Trinacria, I would like to gulp down the sea at once<sup>3</sup>—but if the sea is too far from here, take me up and throw me into a well.

<sup>1</sup> To drown like the companions of Ulysses in punishment for eating the oxen of the Sun in the island Trinacria.

# GREEK ANTHOLOGY

Eis γραμματικούς

## 138.—ΤΟΥ ΑΥΤΟΥ

\**Ἄν τοῦ γραμματικοῦ μαθηθῶ μόνον Ἡλιοδώρου,  
εὐθὺ σολοικίζον τὰ στόμα μου δέδεται.*

## 139.—ΤΟΥ ΑΥΤΟΥ

*Γραμματικὸν Ζηνωνὶς ἔχει πάγωννα Μένανδρον,  
τόν δ' υἱὸν τούτῳ φησὶ συνεστακέναι.  
τὰς νύκτας δ' αὐτῇ μελετῶν οὐ παύεται οὗτος  
πτώσεις, συνδεσμούς, σχήματα, συζυγίας.*

## 140.—ΤΟΥ ΑΥΤΟΥ

*Τούτοις τοῖς παρὰ δεῖπνον ᾠδομάχοις λογιλέ-  
σσαις,  
τοῖς ἀπ' Ἀριστάρχου γραμματολογικρίβισιν,  
οἷς οὐ σκῶμμα λέγειν, οὐ πῆν φίλον, ἀλλ' ἀνά-  
κεινται  
νηπντιενόμενοι Νέστορι καὶ Πριάμῳ,  
μή με βάλης κατὰ λέξιν ἔλωρ καὶ κύρμα γενέσθαι. 5  
σήμερον οὐ δεῖπνῶ μῆνιν ἄειδε θαά.*

Eis ῥήτορας

## 141.—ΤΟΥ ΑΥΤΟΥ

*Χοιρίδιον καὶ βοῦν ἀπολωλεκα, καὶ μίαν αἴγα,  
ὧν χάριν εἵληφας μισθάριον, Μενέκλεις·*

<sup>1</sup> cp. No. 143 below

<sup>2</sup> Literally "falls."

<sup>3</sup> Quoted from *Odyssey* ii. 271

## THE SATIRICAL EPIGRAMS

### *On Grammarians (138-140)*

#### 138.—BY THE SAME

If I only think of the grammarian Heliodorus, my tongue at once commits solecisms and I suffer from impediment of speech <sup>1</sup>

#### 139.—BY THE SAME

ZENONIS keeps Menander the bearded grammar-teacher, and says she has entrusted her son to him, but he never stops at night making her practise cases,<sup>2</sup> conjunctions, figures, and conjugations.

#### 140.—BY THE SAME

To these praters, these verse-fighters of the supper table, these slippery dominies of Aristarchus' school who care not for making a joke or drinking, but be there playing infantile games with Nestor and Priam, cast me not literally "to be their prey and spoil."<sup>3</sup> To-day I don't sup on "Sing, O Goddess, the wrath."

### *On Rhetors (141-152)*

#### 141.—BY THE SAME<sup>4</sup>

I lost a little pig and a cow and one nanny-goat, and on account of them you received your little fee,

<sup>1</sup> He is ridiculing lawyers who were fond of dragging classical allusions into their speeches. Martial vi. 19 should be compared.

## GREEK ANTHOLOGY

οὔτε δέ μοι κοινόν τι πρὸς Ὀθρυάδαν γεγένηται,  
 οὔτ' ἀπάγω κλέπτας τοὺς ἀπὸ Θερμοπυλῶν  
 ἀλλὰ πρὸς Εὐτυχίδην ἔχομεν κρίσιν· ὥστε τί ποιεῖ 5  
 ἐνθάδε μοι Ξέρξης καὶ Λακεδαιμόνιοι,  
 πλὴν καμοῦ μνήσθητι νόμου χάριν, ἥ μέγα κράξω·  
 "Ἄλλα λέγει Μενεκλῆς, ἄλλα τὸ χοιρίδιον."

### 142.—ΤΟΥ ΑΥΤΟΥ

"Πολλοῦ δεῖ" καὶ "σφίν" καὶ τρεῖς παρ' ἕκαστα  
 "δικασταὶ  
 ἄνδρες," καὶ "λέγε δὴ τὸν νόμον ἐνθάδε μοι,"  
 καὶ "ταυτί" καὶ "μῶν" καὶ "τετταράκοντα" καὶ  
 "ἅττα"  
 σκεψάμενος, καὶ τοὶ "νῆ Δία," καὶ "μὰ Δία,"  
 ῥήτωρ ἐστὶ Κρίτων, καὶ παιδία πολλὰ διδάσκει 5  
 προσθήσει δ' αὐτοῖς "γρυῦ," "φαθί" καὶ "μύν" ἔτι.

### 143.—ΤΟΥ ΑΥΤΟΥ

Οὐδέχεται Μάρκον τὸν ῥήτορα νεκρὸν ὁ Πλούτων,  
 εἰπὼν, "Ἀρκεῖτω Κέρβερος ὧδε κύων.  
 εἰ δ' ἐθέλεις πάντως, Ἰξίου καὶ Μελίτωνι  
 τῷ μελοποιητῇ, καὶ Τιτυῷ μελέτα.  
 οὐδέν γάρ σοῦ χεῖρον ἔχω κακόν, ἄχρισ ἂν ἐλθὼν 5  
 ὧδε σολοικίζῃ· Ροῦφος οὐ γραμματικός."

### 144.—ΚΕΡΕΑΛΙΟΥ

Οὐ τὸ λέγειν παράσημα καὶ Ἀττικὰ ῥήματα πέντε,  
 εὐζήλως ἐστὶν καὶ φρονίμως μελετᾶν

<sup>1</sup> He is here ridiculing rhetors who ornamented their speeches with phrases from Demosthenes and the old orators.

## THE SATIRICAL EPIGRAMS

Meneclæ. I never had anything in common with Othryades nor do I prosecute the three hundred from Thermopylae for theft; my suit is against Eutychedes, so that here how do Xerxes and the Spartans help me? I beg you just to mention me for form's sake, or I will call out loud "One thing says Meneclæ, and another thing says the piggie."

### 142.—BY THE SAME<sup>1</sup>

AFTER having studied "Far be it," and sphin<sup>2</sup> and thrice in each period, "Gentlemen of the jury," and "Here, usher, repeat the law for me," and "This way," and "I put it to you," and "two score," and "certain alleged," and indeed "By heaven," and "'Sdeath," Crito is an orator and teaches numbers of children, and to these phrases he will add gru,<sup>3</sup> phathi,<sup>4</sup> and mun.<sup>2</sup>

### 143.—BY THE SAME

PLUTO will not receive the rhetor Marcus when dead, saying, "Let our one dog Cerberus be enough here, but if thou wilt come in at any cost, decclaim to Ixion, Melto<sup>4</sup> the lyric poet, and Tityus. For I have no evil worse than thee, until the day when Rufus the grammarian shall come here with his solecisms."

### 144.—CEREALIVS

To use magniloquent words and four or five Attic ones is not to study with proper fervour and wisdom.

<sup>1</sup> Obsolete forms.

<sup>2</sup> oddé γὰρ, "not a word," used by Demosthenes.

<sup>4</sup> See No. 248.



## GREEK ANTHOLOGY

οὐδὲ γὰρ εἰ "κάρκαιρε,"<sup>1</sup> καὶ εἰ "κοναβεῖ" τό τε  
 "σίξει"  
 καὶ "κελάρυξ" λεγεις, εὐθύς "Ὀμηρος ἔση  
 νῦν ὑποκεῖσθαι δεῖ τοῖς γράμμασι, καὶ φράσιν  
 αὐτῶν  
 εἶναι κοινοτέραν, ὥστε νοεῖν ἢ λέγειν.

### 145.—ΑΔΗΛΟΝ

Εἰκὼν ἢ Σέξστου μελετᾷ, Σέξστος δὲ σιωπᾷ.  
 εἰκὼν ἦν ῥήτωρ, ὁ δὲ ῥήτωρ εἰκόνας εἰκὼν.

### 146.—ΑΜΜΙΑΝΟΥ

Ἑπτὰ σολοικισμοὺς Φλάκκῳ τῷ ῥήτορι δῶρον  
 πέμψας, ἀντέλαβον πεντάκι διακοσίους  
 καὶ "Νῦν μὲν," φησὶν, "τούτους ἀριθμῶ σοι  
 ἔπεμψα,  
 τοῦ λοιποῦ δὲ μέτρῳ, πρὸς Κύπρον ἐρχόμενος."

### 147.—ΤΟΥ ΑΥΤΟΥ

Ῥήτωρ ἑξαπλῆς Ἀσιατικός· οὐδὲν ἄπιστον  
 καὶ τοῦτ' ἐν Θήβαις νῦν γέγονεν τὰ τέρας.

### 148.—ΛΟΤΚΙΑΔΙΟΥ

Μηδὲ λαλῶν πρῶτην ἐσολοίκισε Φλάκκος ὁ ῥήτωρ,  
 καὶ μέλλων χαίνειν, εὐθύς ἐβαρβάρισεν,  
 καὶ τῇ χειρὶ τὰ λοιπὰ σολοικίζει διανεύων,  
 κάγθ' αὐτὸν ἰδὼν· τὸ στόμα μὲν δέδεται.

<sup>1</sup> *Il.* xx 167, only used here. The other words cited are more common in Homer.

<sup>1</sup> *cp.* No. 161. The point is that though Sextus can assume a rhetorical attitude as in the picture, he finds nothing to say.

<sup>2</sup> His home, where much worse Greek was talked.

## THE SATIRICAL EPIGRAMS

For not even if you say "quaked," and "clangs," and "hisses," and "gurgled," will you be a Homer at once. Sense should underlie literature, and its phraseology be more vulgar so that people may understand what you say

### 145.—ANONYMOUS

SEXTUS' picture declaims, but Sextus is silent. The picture is a rhetor and the rhetor the image of his picture.<sup>1</sup>

### 146.—AMMIANUS

I SENT Flaccus the rhetor a present of seven solecisms and received back five times two hundred. And "Now," he says, "I send you these by the hundred, but in future when I get to Cyprus<sup>2</sup> I will send them by the bushel."

### 147.—BY THE SAME

ASIATICUS has suddenly become an orator. Nothing incredible in that. It is only another miracle in Thebes.<sup>3</sup>

### 148.—LUCILIUS

FLACCUS the rhetor made solecisms the other day without even speaking, and when he was about to yawn at once was guilty of a barbarism, and now goes on making solecisms by signs with his hand, and I, seeing him, am tongue-tied.<sup>4</sup>

<sup>1</sup> Where so many marvels had occurred. He was presumably a Theban.

<sup>2</sup> *cp.* No. 138, where the same phrase is used. In both cases it means "I dare not open my mouth for fear of making a solecism."

## 149.—ΑΔΗΛΟΝ

Αὐτὸν ὁρῶ σέ, Μέδον, τὸν ῥήτορα. φεῦ, τί τό  
θαῦμα;  
στείλάμενος σιγᾶς· οὐδὲν ὁμοιότερον.

## 150.—ΑΜΜΙΑΝΟΥ

"Ἀρκαδικὸν πῖλον κατ' ἐνύπνιον Ἀρκάδι δῶρον  
Ἑρμείῃ ῥήτωρ θῆκεν Ἀθηναγόρας."  
εἰ μὲν καὶ ῥήτωρ κατ' ἐνύπνιον, οἴσομεν Ἑρμῆ·  
εἰ δ' ὕπαρ, ἀρκείτω "Θῆκεν Ἀθηναγόρας."

## 151.—ΑΔΕΣΠΟΤΟΝ

Ῥήτορος ἄδ' εἰκῶν· ὁ δὲ ῥήτωρ, εἰκονος εἰκῶν.  
καὶ πῶς; οὐ λαλέει· οὐδὲν ὁμοιότερον.

## 152.—ΑΜΜΙΑΝΟΥ

Εἰ βούλει τὸν παῖδα διδάξαι ῥήτορα, Παῦλε,  
ὥς οὔτοι πάντες, γράμματα μὴ μαθέτω.

Εἰς φιλοσόφους

## 153.—ΛΟΥΚΙΑΔΙΟΥ

Εἶναι μὲν Κυνικὸν σε, Μενέστρατε, κἀνυπόδητον,  
καὶ ῥιγοῦν οὐδεὶς ἀντιλέγει καθόλου·  
ἂν δὲ παραρπάξῃς ἄρτους καὶ κλάσματ' ἀναιδῶς,  
κἀγὼ ῥάβδον ἔχω, καὶ σὲ λέγουσι κύνα.

\* The meaning, I think, is simply that if Athenagoras is a real orator, he need not announce that he is one.

## THE SATIRICAL EPIGRAMS

### 149.—ANONYMOUS

I see the very image of you, Medon the rhetor.  
Well, what is there surprising in that? You have  
arranged your dress effectively and you are silent.  
Nothing could be more like.

### 150.—AMMIANUS

"The rhetor Athenagoras in consequence of a  
dream dedicated an Arcadian hat to Arcadian  
Hermes." If he is a rhetor, too, in a dream only, we  
will take it so inscribed to Hermes, but if he is a  
real one, let "Athenagoras dedicated this" suffice.

### 151.—ANONYMOUS

This is the image of a rhetor, but the rhetor is the  
image of his image. How is that? He does not  
speak. Nothing could be more ape-like.<sup>1</sup>

### 152.—AMMIANUS

If you want, Paulus, to teach your son to be a  
rhetor like all these, don't let him learn his letters.

### *On Philosophers* (153-158,

### 153.—LUCILIUS

No one at all denies, Menestratus, that you are a  
cynic and bare-footed and that you are shivering.  
But if you shamelessly steal loaves and broken pieces  
on the sly, I have a stick, and they call you a dog.<sup>2</sup>

<sup>1</sup> *op.* No. 145.

<sup>2</sup> *i. e.* as you are a dog (*i. e.* a cynic) I will beat you.

# GREEK ANTHOLOGY

## 154.—ΤΟΥ ΑΥΤΟΥ

Πᾶς δὲ ἂν ἢ πτωχὸς καὶ ἀγράμματος, οὐκέτ' ἀλήθει·  
 ὥς τὸ πρίν, οὐδ' αἶρει φορτία μισθαρίου·  
 ἀλλὰ τρέφει πώγωνα, καὶ, ἐκ τριόδου ξύλον ἄρας,  
 τῆς ἀρετῆς εἶναι φησὶν ὁ πρωτοκύων.  
 Ἑρμοδότου τόδε δόγμα τὸ πάνσοφον· εἴ τις  
 ἀχαλκεῖ.  
 μηκέτι πεινάτω, θεὸς τὸ χιτωνάριον

5

## 155.—ΤΟΥ ΑΥΤΟΥ

Οὗτος ὁ τῆς ἀρετῆς ἀδάμας βαρύνς, οὗτος ὁ πάντη  
 πᾶσιν ἐπιπλήσσει, οὗτος ὁ ῥιγομάχος,  
 καὶ πώγωνα τρέφων, ἑάλω. Τί γάρ, Ἄπρεπές  
 εἶπεν·  
 ἄλλ' ἑάλω παιῶν ἔργα κακοστομάτων.

## 156.—AMMIANOY

Οἷσι τὸν πώγωνα φρενῶν ποιητικὸν εἶναι,  
 καὶ διὰ τοῦτο τρέφεις, φίλτατε, μισοδόβην.  
 κεῖρον ἐμοὶ πεισθεὶς ταχέως· οὗτος γὰρ ὁ πώγων  
 φθειρῶν ποιητής, οὐχὶ φρενῶν γέγονεν.

## 157.—ΤΟΥ ΑΥΤΟΥ

"Ὡ γὰρ" καὶ "μὲν οὖν" καὶ "ποῖ δὴ καὶ πόθεν  
 ὦ τάν"  
 καὶ "θαυμά" καὶ "φέρει δὴ" καὶ "κομιδὴ" καὶ  
 "ἴθι,"  
 καὶ στόλιον, μάλισιν, παγώνιον, ὥμισιν ἔξω,  
 ἐκ τούτων ἢ νῦν εὐδοκιμεῖ σοφία.

<sup>1</sup> The cynos went without tunica.

## THE SATIRICAL EPIGRAMS

### 154.—BY THE SAME

EVERYONE who is poor and illiterate does not grind corn as formerly or carry burdens for small pay, but grows a beard and picking up a stick from the cross-roads, calls himself the chief dog of virtue. This is the sage pronouncement of Hermodotus, "If anyone is penniless, let him throw off his shirt<sup>1</sup> and no longer starve."

### 155.—BY THE SAME

"THIS solid adamant of virtue, this rebuker of everyone, this fighter with the cold, with his long beard, has been caught." "At what?" "It is not proper to say at what, but he was caught doing things that foul-mouthed people do."

### 156.—AMMIANUS

Do you suppose that your beard creates brains and therefore you grow that fly-flapper? Take my advice and shave it off at once, for that beard is a creator of lice and not of brains.

### 157.—BY THE SAME

"Good Sir" and "Can it be?" and "Whence, sirrah, and whither?" and "Right off" and "Go to" and "Quite so" and "He ye" and cloakie and little lock and beardie, and "Keep your little shoulder bare"—that is what present-day philosophy flourishes on.<sup>2</sup>

<sup>1</sup> He is ridiculing two affectations of the philosophers of his day, the use of archaic forms of speech and that of diminutives. The cynics went bare-shouldered.

## GREEK ANTHOLOGY

### 158.—ΑΝΤΙΠΑΤΡΟΥ

Λιάζει πῆρη τε, καὶ Ἡράκλειον ἄριστον  
 βριθὺ Σινωπῖτου Διαγένης ῥόπαλον,  
 καὶ τὸ χυδὴν ῥυτῶντι πινυ πεπαλαγμένον ἔσθος  
 διπλάδιον, κρυερῶν ἀντιπαλον νιφάδων,  
 ὅττι τοῖς ὤμοισι μαίνεται· ἥ γὰρ ὁ μὲν πον  
 οὐράνιος, σὺ δ' ἔφυς οὖν σποδιῆσι κύων.  
 ἀλλὰ μέθες, μέθες δπλατὰ μὴ σέθεν· ἄλλο λεόντων,  
 ἄλλο γεννητῶν ἔργον ὄρωρε τράγων.

Εἰς μάντις

### 159.—ΔΟΥΚΙΑΔΙΟΥ

Τῷ πατρί μου τὸν ἀδελφὸν οἱ ἀστρολόγοι μακρο-  
 γήρων  
 πάντες ἐμαντεύσανθ' ὥς ἀφ' ἐνὸς στόματος·  
 ἀλλ' Ἑρμοκλείδης αὐτὸν μόνος εἶπε πρόμοιρον·  
 εἶπε δ', ὅτ' αὐτὸν ἔσσι νεκρὸν ἐκοιτόμεθα.

H. Wellesley, in *Anthologia Polyglotta*, p. 385.

### 160.—ΤΟΥ ΑΥΤΟΥ

Πάντες ὅσοι τὸν Ἄρην καὶ τὸν Κρόνον ὠροθετοῦσιν,  
 ἀξιοὶ εἶσι τυχεῖν πάντες ἐνὸς τυπάνου.  
 ὄψομαι οὐ μακρὰν αὐτοῦς τυχὸν εἰδότας ὄντως  
 καὶ τί ποεῖ ταῦρος, καὶ τί λέων δύναται.

### 161.—ΤΟΥ ΑΥΤΟΥ

Πρὸς τὸν μάντιν Ὀλυμπον Ὀνήσιμος ἦλθεν ὁ  
 πύκτης,  
 εἰ μέλλει γηρᾶν βουλόμενος προμαθεῖν.  
 κάκεινος, "Ναί," φησὶν, "εἰάν ἤδη καταλύσῃς·  
 ἂν δέ γε πυκτεύῃς, ὠροθετεῖ σε Κρόνος."

## THE SATIRICAL EPIGRAMS

### 158.—ANTIPATER

THE wallet laments, and the fine sturdy Heracles club of Sinopian Diogenes and the double coat, foe of the cold clouds, befouled all over with encrusted dirt, lament likewise because they are polluted by thy shoulders. Verily I take Diogenes himself to be the dog of heaven, but thou art the dog that lies in the ashes. Put off, put off the arms that are not thine. The work of lions is one thing, and that of bearded goats another.

*On Prophets* (158-164)

### 159.—LUCILIUS

ALL the astrologers as it were with one voice prophesied to my father a ripe old age for his brother. Hermocles alone foretold his premature death, but he foretold it when we were lamenting over his corpse in the house.

### 160.—BY THE SAME

ALL those who take horoscopes from observing Mars and Saturn are deserving of one cudgelling. I shall see them perhaps at no distant date really learning what a bull can do and how strong a lion is.<sup>1</sup>

### 161.—BY THE SAME

ONASIRUS the boxer came to the prophet Olympus wishing to learn if he were going to live to old age. And he said, "Yes, if you give up the ring now, but if you go on boxing, Saturn<sup>2</sup> is your horoscope."

<sup>1</sup> i.e. exposed to beasts in the theatre.

<sup>2</sup> The most unlucky of the planets.



## 162.—ΝΙΚΑΡΧΟΥ

Εἰς Ῥόδον εἰ πλεύσει τις Ὀλυμπικὸν ἦλθεν ἐρισιτῶν  
 τὸν μάντιν, καὶ πῶς πλεύσεται ἀσφαλῶς.  
 Χὼ μαντις, "Πρῶτον μὲν," ἔφη, "καινὴν ἔχε τὴν  
 ναῦν,  
 καὶ μὴ χειμῶνος, τοῦ δὲ θέρουσι ἀνάγου.  
 τοῦτο γὰρ ἂν ποιῇς, ἤξεις κῆκεῖσε καὶ ὦδε,  
 ἂν μὴ πειρατὴς ἐν παλάγῃ σε λαβῇ"

6

## 163.—ΛΟΤΚΙΑΛΙΟΥ

Πρὸς τὸν μάντιν Ὀλυμπον Ὀνήσιμος ἦλθ' ὁ πα-  
 λαιστής,  
 καὶ πένταθλος Ἔλας, καὶ σταδιεὺς Μενεκλῆς,  
 τίς μέλλει νικᾶν αὐτῶν τὸν ἀγῶνα θέλοντες  
 γινῶναι. κᾶκεῖνος τοῖς ἱεροῖς ἐνιδῶν,  
 "Πάντες," ἔφη, "νικᾶτε, μόνον μὴ τις σὲ παρέλθῃ, δ  
 καὶ σὲ καταστρέψῃ, καὶ σὲ παρατροχάσῃ."  
*cr. Αἰσοπία, Ep. 91*

## 164.—ΤΟΥ ΑΥΤΟΥ

Εἶπεν ἐληλυθέναι τὸ πεπρωμένον, αὐτὸς ἑαυτοῦ  
 τὴν γένεσιν διαθεὶς Αὐλὸς ὁ ἀστρολόγος,  
 καὶ ζήσειν ὥρας ἔτι τέσσαρας· ὥς δὲ παρῆλθεν  
 εἰς πεμπτην, καὶ ζῆν εἰδὸτα μὴδεν ἔδει,  
 αἰσχυρθεὶς Πετόσιριν ἀπηγγέλατο· καὶ ματέωρος  
 θνήσκει μὲν, θνήσκει δ' οὐδὲν ἐπιστάμενος.

6

Εἰς μικρολόγους

## 165.—ΤΟΥ ΑΥΤΟΥ

Οὐ γλήχωνι Κρίτων ὁ φιλάργυρος, ἀλλὰ διχαλκῶ  
 αὐτὸν ἀποσφραίνει, θλ. βομένου στομάχου.

## THE SATIRICAL EPIGRAMS

### 162.—NICARCHUS

ONE came to ask the prophet Olympion if he should take ship for Rhodes and how to sail there safely. And the prophet said, "First have a new ship and don't start in winter, but in summer. If you do this you will go there and back, unless a pirate catches you at sea."

### 163.—LUCILIUS

ONECIMUS the wrestler and the pentathlist Hyas and the runner Menecles came to the prophet Olympus wishing to know which of them was going to win at the games, and he, after inspecting the sacrifice, said, "You will all win—unless anyone passes you, Sir, or unless anyone throws you, Sir, or unless anyone runs past you, Sir."

### 164.—BY THE SAME

AULUS the astrologer, after making out his own nativity, said that the fatal hour had come and that he had still four hours to live. When it reached the fifth hour and he had to go on living convicted of ignorance, he grew ashamed of Petosiris<sup>1</sup> and hanged himself, and there up in the air he is dying, but he is dying ignorant.

### *On Misers (165-173)*

### 165.—BY THE SAME

CAIRO the miser, when he has a pain in his stomach refreshes himself by smelling not mint, but a penny piece.

<sup>1</sup> An astrological writer.

## GREEK ANTHOLOGY

### 166.—ΑΔΗΛΟΝ

Πλουτεῖν φασί σε πάντες, ἐγὼ δὲ σέ φημι πένεσθαι  
 χρήσις γὰρ πλούτου μάρτυς, Ἀπολλόφανες.  
 ἂν μετεχῇς αὐτῶν σύ, σὰ γίνεται· ἂν δὲ φυλάττης  
 κληρουόμοις, ἀπὸ νῦν γίνεται ἀλλότρια.

### 167 — ΠΩΛΛΙΑΝΟΥ

Χαλκὸν ἔχων, πῶς οὐδὲν ἔχεις μάθε. πάντα δανείζεις  
 οὕτως οὐδὲν ἔχεις αὐτός. Ἴν' ἄλλος ἔχῃ.

### 168.—ΑΝΤΙΦΑΝΟΥΣ

Ψηφίζεις, κακόδαιμον· ὁ δὲ χρόνος, ὥς τόκον, οὕτω  
 καὶ πόλιόν τίκτει γῆρας ἐπερχόμενος·  
 κοῦτε πῶν, οὐτ' ἄνθος ἐπὶ κροτάφαις ἀναδήσας,  
 οὐ μύρον, οὐ γλαφυρὸν ἡγνούς ποτ' ἔρωμένιον,  
 τεθνήξῃ, πλουτούσαν ἄφεις μεγάλην διαθήκην, 5  
 ἐκ πολλῶν ὀβόλον μόνον ἐνεγκάμενος.

### 169.—ΝΙΚΑΡΧΟΥ

Ἐχθρὸς ἀπάγγχεσθαι μέλλων Δείναρχος ὁ φείδων,  
 Γλαῦκε, δι' ἧς χαλκοῦς δύσμορος οὐκ ἔθανεν·  
 ἧς χαλκῶν ἦν γὰρ τὸ σχοινοῖον· ἀλλ' ἔδυσάνει,  
 εὖωνον ζητῶν ἄλλον ἴσως θάνατον.  
 τοῦτο φιλαργυρίας δεινῆς ὄρος, ὅς γ' ἀποθνήσκων, 6  
 Γλαῦκε, δι' ἧς χαλκοῦς δύσμορος οὐκ ἔθανεν.

## THE SATIRICAL EPIGRAMS

### 166.—ANONYMOUS

ALL say you are rich, but I say you are poor, for, Apollophanes, their use is the proof of riches. If you take your share of them, they are yours, but if you keep them for your heirs, they are already someone else's.

### 167.—POLLIANUS

You have money, but I will tell you how it is you have nothing. You lend all, so that in order that another may have some, you have none yourself.

### 168.—ANTIPHANES

THOU reckonest up thy money, poor wretch, but Time, just as it breeds interest, so, as it overtakes thee, gives birth to grey old age. And so having neither drunk wine, nor bound thy temples with flowers, having never known sweet ointment or a delicate little love, thou shalt die, leaving a great and wealthy testament, and of all thy riches carrying away with thee but one obol.<sup>1</sup>

### 169.—NICARCHUS

YESTERDAY, Glaucus, Dinarchus the miser being about to hang himself, did not die, poor fellow, all for the sake of sixpence, for the rope cost sixpence, but he tried to drive a hard bargain, seeking perhaps some other cheap death. This is the very height of wretched avarice, for a man to be dying, Glaucus, and not able to die, poor fellow, all for the sake of sixpence.

<sup>1</sup> That which it was customary to put in the corpse's mouth.

## 170.—ΤΟΥ ΑΥΤΟΥ

Δακρύει Φειδων ὁ φιλάργυρος, οὐχ ὅτι θνήσκει,  
 ἀλλ' ὅτι πέντε μυνῶν τὴν σορὸν ἐπρίατο.  
 τοῦτ' αὐτῷ χαρίσασθε, καί, ὡς τόπος ἐστὶν ἐν αὐτῇ,  
 τῶν πολλῶν τεκνίων ἐν τι προσεμβαλετο.

## 171.—ΛΟΤΚΙΛΛΙΟΥ

Θνήσκων Ἑρμοκράτης ὁ φιλάργυρος ἐν διαθήκαις  
 αὐτὸν τῶν ἰδίων ἔγραφε κληρονομον.  
 ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεὶς  
 ἱητροῖς μισθοῦ, καὶ τί νοσῶν δαπανᾷ·  
 ὡς δ' αὖρε πλείω δραχμὴν μίαν, ἣν διασωθῇ, 5  
 "Λυσιτελεῖ θνήσκειν," εἶπε, καὶ ἐξετάθη.  
 κεῖται δ' οὐδὲν ἔχων ἄβολοῦ πλέον· οἱ δὲ τὰ κείνου  
 <χρήματα κληρονόμοι ἤρπασαν ἀσπασίως>.

## 172.—ΤΟΥ ΑΥΤΟΥ

Γεινηθεὺν τέκνον κατεπόντισεν Αὐλος ὁ κνίπος,  
 ψηφίζων αὐτοῦ σωζομένου δαπάνας

## 173.—ΦΙΛΙΠΠΟΥ

Εἰ τὸ μὲν ἐκδεδάνεικας, ὃ δ' ἄρτι δίδως, ὃ δὲ μέλλεις,  
 οὐδέ ποτ' εἰ τοῦ σοῦ κύριος ἀργυρίου.

Εἰς κλέπτας

## 174.—ΛΟΤΚΙΛΛΙΟΥ

Τὰν ἀναδυομένην ἀπὸ ματέρος ἄρτι θαλάσσης  
 Κύπριν ὄλην χρυσὴν ἐχθές ἐκλεψε Δίων·

## THE SATIRICAL EPIGRAMS

### 170.—BY THE SAME

PHIDO the miser weeps not because he is dying, but because he paid thirty pounds for his coffin. Let him off this, and as there is room in it, put one of his many little children into it besides.

### 171.—LUCILIUS

HENMOLRATES the miser when he was dying wrote himself his own heir in his will, and he lay there reckoning what fee he must pay the doctors if he leaves his bed and how much his illness costs him. But when he found it cost one drachma more if he were saved, "It pays," he said, "to die," and stuffed himself out. Thus he lies, having nothing but an ool, and his heirs were glad to seize on his wealth.

### 172. BY THE SAME

AULUS the miser drowned in the sea a child that was born to him, reckoning how much it would cost him if he kept it.

### 173.—PHILIPPUS

If you have lent out some of it, and give some now, and are going to give some more, you are never master of your money

### *On Thiaues (174-184)*

### 174.—LUCILIUS

DIO yesterday stole Cypris all of gold, just risen from her mother sea, and he also pulled down with

καὶ χερὶ προσκατέσυρεν ολοσφύρηταν Ἄδωνιν,  
καὶ τὸ παρεστηκὸς μικρὸν Ἑρωτάριον.  
αὐτοὶ νῦν ἔρεουσιν ὅσοι ποτὲ φῶρες ἄριστοι  
"Οὐκέτι σοὶ χειρῶν εἰς ἔρω ἐρχόμεθα."

5

## 175.—ΤΟΥ ΑΥΤΟΥ

Τὸν θεὸν αὐτὸν ἔκλεψεν, ὃν ὀρεῖσθαι ἔμελλεν  
Εὐτυχίδης, εἰπὼν· "Οὐ δύναμαί σ' ὁμόσαι."

## 176.—ΤΟΥ ΑΥΤΟΥ

Τὸν πτανὸν Ἑρμᾶν, τὸν θεῶν ὑπηρέταν,  
τὸν Ἀρκαδῶν ἄνακτα, τὸν βοηλάταν,  
ἑστῶτα τῶνδε γυμνασίων ἐπίσκοπον,  
ὁ νυκτικλέπτας Ἀῦλος εἶπε βαστάσας·  
"Πολλοὶ μαθηταὶ κρείσσονες διδασκάλων."

5

## 177.—ΤΟΥ ΑΥΤΟΥ

Τὸν τῶν κλεπτόντων μανύτορα Φοῖβον ἔκλεψεν  
Εὐτυχίδης, εἰπὼν, "Μὴ πάνυ πολλὰ λάλει,  
σύγκρινον δὲ τέχνην τέχνῃ, καὶ χεῖρεσι χρησμούς,  
καὶ μάντιν κλέπτῃ, καὶ θεὸν Εὐτυχίδῃ·  
τῶν δ' ἀχαλινώτων στομάτων χάριν ἀντίκα πρᾶθεις, ὅ  
τοῖς ὠνησαμένοις πᾶν ὃ θέλεις με λέγε."

## 178. ΤΟΥ ΑΥΤΟΥ

Βουκόλα, τὰν ἀγέλαν πορρῶ νέμε, μή σε Περικλῆς  
ὁ κλέπτης αὐταῖς βουσί συνεξαλάσῃ.

\* This epigram is a parody of a subsequent one, App. Paph. 178, which should be read with it.

## THE SATIRICAL EPIGRAMS

his hand Adonia of beaten gold and the little Love that stood by. Even the best thieves that ever were will now say, "No longer do we enter into a contest of dexterity with you."<sup>1</sup>

### 175.—BY THE SAME

EUTYCHIDES stole the god himself by whom he was about to swear, saying, "I can't swear by you"<sup>1</sup>

### 176.—BY THE SAME

As he carried off the winged Hermes, the servant of the gods, the Lord of the Arcadians, the cattle-raider, who stood here as curator of this gymnasium, Aulus the night-thief said, "Many pupils are cleverer than their teachers."

### 177.—BY THE SAME

EUTYCHIDES stole Phoebus the detector of thieves, saying, "Speak not too much, but compare thy art with mine and thy oracles with my hands and a prophet with a thief and a god with Eutychides. And because of thy unbridled tongue thou shalt be sold at once, and then say of me what thou wilt to thy purchasers."

### 178.—BY THE SAME

HENDSMAN, feed thy flock far away, lest Pericles the thief drive thee and thy cattle off together.

<sup>1</sup> I suppose the point is, "I can't well swear by you that I did not steal you and thus get into trouble with you for perjury."



# GREEK ANTHOLOGY

## 179.—ΤΟΥ ΑΥΤΟΥ

Εἰ ποδας εἶχε Δίων οἷας χέρας, οὐκέτ' ἂν Ἑρμῆς  
πτηνος ἐν ἀνθρώποις, ἀλλὰ Δίων ἐκρίθη.

## 180.—ΑΜΜΙΑΝΟΥ

Εἰδούς οὐ κρίνει Πολέμων, νόναις κατακρίνει  
κἂν δῶς, κἂν μὴ δῶς, ἔστιν ἡεὶ Πολέμων.

## 181.—ΤΟΥ ΑΥΤΟΥ

Ἦδειμεν, Πολέμων, Ἀντώνιον ὄντα σε πάντες  
ἔξαπινῃς τρία σοι γράμματα πῶς ἔλπευ,

## 182.—ΔΙΟΝΤΣΙΟΥ

ΧΟΙΡΙ ΜΕΝ, ΟὐΚ ΙΔΙΟΝ ΔΕ ΜΕ ΘΥΣΤΕ· ΚΑΙ ΜΕ ΚΑΛΕῖΤΕ  
ΧΟΙΡΙΑΔΙΟΝ, ΦΑΝΕΡῶΣ ΕΙΔΟΤΕΣ ΟὐΚ ΙΔΙΟΝ.

## 183.—ΛΟΤΚΙΑΔΙΟΥ

Τὴν γένεσιν λυπούντα μαθὼν Κρόνον Ἡλιόδωρος,  
νύκτωρ ἐκ νασοῦ χρύσειον ἤρε Κρόνον,  
"Τίς πρῶτος κακοποιὸς ἐλήλυθε πείρασον," εἰπὼν,  
"δέσποτα, καὶ γνώσῃ τίς τίμος ἐστὶ Κρόνος"  
ὃς δ' ἄλλω κακὰ τεύχει, ἐφ' ἑκὼν ἤπατι τεύχει·  
εὐρὼν μοι τιμὴν, πᾶν ἀνάτελλ' ὃ θέλεις."

<sup>1</sup> *op.* Book XII. 75.

<sup>2</sup> The play is on the Latin poem.

<sup>3</sup> *i.e.* his character never changes. This Antonius Polemon the sophist, whose life by Philostratus we have, held office in Smyrna, where, as we see, he had enemies.

## THE SATIRICAL EPIGRAMS

### 179.—BY THE SAME

If Dio had feet like his hands, Dio, and Hermes no longer, would be distinguished among men as winged.<sup>1</sup>

### 180.—AMMIANUS

On the Ides (or "if you give") Polemon does not decide the suit, on the Nones (or "if you say 'No'") he condemns you. Whether you give or don't give, he is always Polemon.<sup>2</sup>

### 181.—BY THE SAME

We all knew, Polemon, that your name was Antonius. How is it that three letters are suddenly missing?<sup>3</sup>

### 182.—DIONYSIUS

You are killing me, a pig but not your own, and you call me "piggie" or "our own pig"), knowing well that I am not your own.<sup>4</sup>

### 183.—LUCILIUS

Heliodorus, hearing that Saturn troubles natives, carried off the golden Saturn at night from the temple, saying "Experience by fact, my Lord, which of us anticipated the other in working evil, and thou shalt know which of us is the Saturn of which. 'Who works evil for another, works it for his own heart.'<sup>5</sup> Fetch me a good price and portend what thou wilt by thy rising."

<sup>1</sup> How is it that instead of Antonius you have become "oncos," which in Greek means "venal"?

<sup>2</sup> The pig was a stolen one. <sup>3</sup> A line of Callimachus.

## GREEK ANTHOLOGY

### 184.—ΤΟΥ ΑΥΤΟΥ

Ἐκ τῶν Ἐσπερίδων τῶν τοῦ Διὸς ἦρε Μενίσκος,  
ὡς τὸ πρὶν Ἡρακλῆς, χρύσεια μῆλα τρία.  
καὶ τί γάρ, ὡς ἔαλω, γέγονεν μέγα πᾶσι θέαμα,  
ὡς τὸ πρὶν Ἡρακλῆς ζῶν κατακαίσιμος.

Εἰς κιθαριδοὺς ἀλλὰ μὴν καὶ τραγικοὺς καὶ κωμικοὺς

### 185.—ΤΟΥ ΑΥΤΟΥ

Ἑλλήνων ἀπέλυε πόλιν ποτέ, δέσποτα Καῖσαρ,  
εἰσελθὼν ἄσαι Ναύπλιον Ἠγέλοχος.  
Ναύπλιος Ἑλλήνεσσιν αἰεὶ κακὸν ἢ μέγα κῦμα  
κνηυσὶν ἐπεμβάλλων, ἢ κιθαριδὸν ἔχων.

### 186.—ΝΙΚΑΡΧΟΤ

Νυκτικόραξ ᾄδει θανατηφόρον· ἀλλ' ὅταν ᾄσῃ  
Δημοφίλος, θνήσκει καὶ τὸς ὁ νυκτικόραξ.

### 187.—ΛΕΩΝΙΔΑ

Σιμύλος ὁ ψάλτης τοὺς γείτονας ἔκτανε πάντας  
νυκτὸς ὅλης ψάλλων, πλὴν ἑνὸς Ὀριγένους·  
καφὸν γὰρ φυσίς αὐτὸν ἐθήκατο· τοῦνεκεν αὐτῷ  
ζῶην αὐτ' ἀκοῆς δῶκε περισσοτέρην.

### 188.—ΑΜΜΙΑΝΟΤ

Νικήτης ᾄδων τῶν πόδων ἔστιν Ἀπόλλων·  
ἀν δ' ἰατρεύῃ, τῶν θεραπευομένων.

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<sup>1</sup> He probably means "from the Emperor's garden."

## THE SATIRICAL EPIGRAMS

### 184.—BY THE SAME

FROM the Hesperides' Garden of Zeus,<sup>1</sup> Meniscus, as Hercules did formerly, carried off three golden apples. Well, what happened? When he was caught he became a famous spectacle for all, burning alive, like Hercules of old.

### *On Singers and Actors (185-189)*

#### 185.—BY THE SAME

HERCULEUS, my Lord Caesar, once emptied a Greek city by appearing to sing the part of Nauplius<sup>2</sup> Nauplius is ever an evil to the Greeks, either sending a great wave on their ships or having a lyre-singer to play his part.

#### 186.—NICARCHUS

THE night-raven's song bodes death, but when Demopneus sings the night-raven itself dies.

#### 187.—LEONIDAS OF ALEXANDRIA

SIMVLUS the lyre-player killed all his neighbours by playing the whole night, except only Origeneas, whom Nature had made deaf, and therefore gave him longer life in the place of hearing

#### 188.—AMMIANUS

NICTAS when he sings is the Apollo<sup>3</sup> of the songs, and when he doctors, of the patients.

<sup>2</sup> Nauplius caused the destruction of the Greek fleet on its return from Troy by exhibiting deceptive beacons.

<sup>3</sup> i.e. perdition. The god's name is often interpreted as Destroyer.

# GREEK ANTHOLOGY

## 189.—ΛΟΤΚΙΛΛΙΟΥ

Πέντ' ὀβολῶν πέπρακεν Ἀπολλοφανῆς ὁ τραγῳδὸς  
 πέντε θεῶν σκευήν, Ἡρακλείους ρόπαλον,  
 Τισιφώνης τὰ φοβητρά, Ποσειδῶνος τριόδοντα,  
 ὄπλον Ἀθηναίης, Ἀρτέμιδος φαρέτρην.  
 οἱ δὲ θεοὶ παρ' Ἰηυὶ κατήμενοι ἔξεδυσθησαν  
 εἰς βραχὺ σιταρίον κέρμα καὶ οἶναριον.

5

Εἰς κουρέυς

## 190.—ΤΟΥ ΑΥΤΟΥ

Τὸν δασὺν Ἑρμογένην ζητεῖ πόθεν ἄρξῃ ὁ κουρεὺς  
 κείρειν τὴν κεφαλὴν, οὐθ' ὄλον ὥς κεφαλὴν.

## 191.—ΤΟΥ ΑΥΤΟΥ

Ἄρες Ἄρες βροτολουγέ, μαιφύονα, παύεο, κουρεῖ,  
 τέμνων οὐ γὰρ ἔχεις οὐκέτι ποῦ με τεμεῖς·  
 ἄλλ' ἤδη μεταβάς ἐπὶ τοὺς μύας ἢ τὰ κάτωθεν  
 τῶν γονάτων, οὕτω τέμνε με, καὶ παρέχω.  
 νῦν μὲν γὰρ μυιῶν ὁ τόπος γέμει· ἦν δ' ἐπιμαίνης,  
 ὄψει καὶ γυπῶν ἔθνεα καὶ κοράκων.

5

Εἰς φθονερούς

## 192.—ΤΟΥ ΑΥΤΟΥ

Μακροτέρῳ σταυρῷ σταυρούμενον ἄλλον ἑαυτοῦ  
 ὁ φθονερός Διοφῶν ἐγγυὺς ἰδὼν ἐτάκη.

## 193.—ΑΔΕΣΠΟΤΟΝ

Ὁ φθόνος ὥς κακὸν ἐστίν· ἔχει δέ τι καλὸν ἐν αὐτῷ·  
 τήκει γὰρ φθονερῶν ὄμματα καὶ κραδίην.

## THE SATIRICAL EPIGRAMS

### 189.—LUCILIUS

APOLLOPHANES the tragedian sold for five obols the stage property of five gods, the club of Hercules, Tisiphone's instruments of terror, the trident of Poseidon, the mask of Athena, and the quiver of Artemis. "And the gods that sit beside Zeus" <sup>1</sup> were stripped to get a few coppers to buy a little bread and wine.

#### *On Barbers (190-191)*

##### 190.—BY THE SAME

THE barber is puzzled to know where to begin to shave the head of hairy Hermogenes, as he seems to be all head.

##### 191.—BY THE SAME

"Ares, Ares, destroyer of men, blood-sound," <sup>2</sup> cease, barber, from cutting me, for you have no place left in which to cut me. But change now to my muscles and my legs below the knees, and cut me there, and I will let you. For even now the shop is full of flies, and if you persist, you will see the tribes of vultures and ravens here.

#### *On Envy (192-193)*

##### 192.—BY THE SAME

ENVIOUS Diophon, seeing another man near him crucified on a higher cross than himself, fell into a decline.

##### 193.—ANONYMOUS

WHAT an evil is Envy! but it has something good in it, for it wastes away the eyes and heart of the envious.

<sup>1</sup> From *Horn. Il. iv. 1.*

<sup>2</sup> *Horn. Il. v. 455.*

## GREEK ANTHOLOGY

### 194.—ΛΟΥΚΙΑΛΙΟΥΤ

Πανὶ φιλοσπῆλυγγι καὶ οὐρεοφοντάσι Νύμφαις,  
καὶ Σατύροις, ἱεραῖς ἣ' ἔνδον Ἀμαδρυάσιν,  
σὺν κυσὶ καὶ λόγχαις συοφοντισι Μαιρκος . . .  
μηδὲν ἐλὼν, αὐτοὺς τοὺς κύνας ἀκρέμασεν.

### 195.—ΔΙΟΣΚΟΡΙΔΟΥΤ

Γάλλον Ἀρισταγόρης ὠρχήσατο· τοὺς δὲ φιλόπλους  
Τημενίδας ὁ καμῶν πολλὰ διήλθον ἔγω.  
χῶ μὲν τιμηθεὶς ἀπαπέμπετο· τὴν δὲ τύλαιναν  
Ἵρμηθῶ κροτιάλων εἰς ψύφος ἐξέβαλεν.  
εἰς πῦρ ἡρώων ἵτε πρήξεις· ἐν γὰρ ἁμούσοις  
καὶ κόρυδος κύκνου φθέγγετ' ὠοιδότερον.

Εἰς αἰσχροῦς

### 196.—ΛΟΥΚΙΑΛΙΟΥΤ

Ῥύγχος ἔχουσα Βιτῶ τριπιθήκινον, οἷον ἰδοῦσαν  
τὴν Ἑκάτην αὐτὴν οἶομ' ἀπαγχονίσαι,  
"Εἰμί," λέγει, "σάφρων, Λουκίλλιε, καὶ μονοκοιτῶ"  
αἰδεῖται γὰρ Ἰσως, "Παρθένος εἰμι," λέγειν.  
εἰ δὲ γέ τις μισεῖ με, κακὸν τοιοῦτο γαμήσας,  
τῆς αὐτῆς σχοίῃ τέκνα σαοφροσύνης.

### 197.—ΤΟΥ ΑΥΤΟΥ

Ἦθελε ΔΡΙΜΤΖ ἄγαν τὸ προσθ' Ἱερώνυμος εἶναι·  
νῦν δὲ τὸ ΔΡΙ μὲν ἔχει, ΛΟΖ δὲ τὸ ΜΤΖ γεγοθεν.

<sup>1</sup> A sunuoch priest of Rhea.

<sup>2</sup> The Temenidae of Euripides dealt with the jealousy of their sister Hymetho on the part of King Temenos' sons.

## THE SATIRICAL EPIGRAMS

### 194.—LUCILIUS

To Pan who loves the cave, and the Nymphs that haunt the hills, and to the Satyrs and to the holy Hamadryads within the cave, Marcus . . . having killed nothing with his dogs and boar-spears, hung up the dogs themselves.

### 195.—DIOSCORIDES

ANACRAGORAS buried the part of a Gallus,<sup>1</sup> while I, with great labour, went through the story of the warlike Temenidae. He was dismissed with honour, but one incessant storm of rattles sent poor Hyrnetho off the boards.<sup>2</sup> Into the fire with you, ye exploits of the heroes! for among the illiterate even a lark sings more musically than a swan.

### *On Ugly People* (196-204)

### 196.—LUCILIUS

BITO, with a face three times worse than a monkey's, enough to make even Hecate hang herself for envy if she saw it, says, "I am chaste, Lucilius, and sleep alone," for perhaps she is ashamed of saying "I am a virgin." But may whoever hates me marry such a horror and have children of similar chastity.

### 197 —BY THE SAME

HIERONYMUS formerly wanted to be too *drums* (strict), now he has too *dr*, but the *mys* has turned into *los*.<sup>3</sup>

The complainant here had been dancing in the pantomime the part of Hyrnetho.

<sup>3</sup> He has become *drilos* (i.e. *verpus*), the opposite of what he wished.



# GREEK ANTHOLOGY

## 198.—ΘΕΟΔΩΡΟΥ

Ἑρμοκρίτης τὰς ῥίνας· ἐπεὶ, τὴν ῥίνα λέγοντες  
Ἑρμοκρατους, μικροῖς μακρὰ χαρίζομεθα.

## 199.—ΛΕΩΝΙΔΑ

Ἰχθὺν ὁ γρυπος Σωσίπτολις οὐκ ἀγορεύει,  
προῖκα δ' ἔχει πολλὴν ἐξ ἰλῶς εὐβοσίην,  
οὐ λίνον, οὐ κίλαμον προσάγων, τῇ ῥίνι δε προσθεὶς  
ᾠκιστρον, σύρει πάντα τὰ νηχόμενα.

## 200.—ΤΟΥ ΑΥΤΟΥ

Ζηνογένους οἶκος κατεκαίετο, πολλὰ δ' ἐμοχθελ  
ἐκ θυρίδος ζητῶν αὐτὸν ὑπεκχαλίσαι  
ἰκρία συμπήξας οὐκ ἔφθανε· ὅψε δ' ἐπυγνούς,  
τὴν ῥὴν Ἀντιμάχου κλίμακα θεις ἔφυγεν.

## 201.—ΑΜΜΩΝΙΔΟΥ

Ἀντιπάτραν γυμνὴν εἴ τις Πάρθοισιν ἔδειξεν,  
ἔκτοθεν ἂν στηλῶν Ἡρακλέους ἔφυγον.

## 202.—ΑΔΗΛΟΝ

Τὴν γραβὴν ἐκκομίσας, φρονίμως πάνυ Μόσχος ἔγημα  
παρθένον· ἢ φερνὴ δ' ἔνδον ἔμεινεν ὀλη.  
ἄξιον αἰνῆσαι Μόσχου φρένας, δε μόνος οἶδα  
καὶ τίνα δεῖ κινεῖν καὶ τίνα κληρονομεῖν.

## THE SATIRICAL EPIGRAMS

### 198.—THEODORUS

"THE nose's Hermocrates"—for if we say "Hermocrates' nose," we give long things to little ones.<sup>1</sup>

### 199.—LEONIDAS OF ALEXANDRIA

HOOX-NOSED Sosipolis does not buy fish, but gets plenty of good fare from the sea for nothing, bringing no line and rod, but attaching a hook to his nose, he pulls out everything that swims.

### 200.—BY THE SAME

ZENOGENES' house was on fire, and he was toiling sore in his efforts to let himself down from a window. By fixing planks together he could not reach far enough, but at length, when it struck him, he set Antimachus nose as a ladder and escaped.

### 201.—AMMONIDES

If anyone had shown Antipatra naked to the Parthians, they would have fled outside the Pillars of Hercules.

### 202.—ANONYMOUS

AFTER burying his old woman, Moschus very sensibly married a young girl, his first wife's whole dowry remaining intact in his house. Moschus deserves to be praised for his good sense, in that he alone knows whom to sleep with and from whom to inherit.

<sup>1</sup> Probably a proverbial phrase.

## GREEK ANTHOLOGY

## 203.—ΑΛΛΟ

Ἦ ρίε Καστοράς ἔστιν, ὅταν σκάπτῃ τι, δίκελλα·  
 σάλπιγγ' δ', ἂν βέγῃ· τῇ δὲ τρίγῃ, δρέπανον·  
 ἐν πλοίοις ἄγκυρα κατασπείρουσι δ' ἄροτρον·  
 ἄγκιστρον ναύταις· ὀψοφύγοις κρεμάρα·  
 ναυπηγοῖς σχένδυλα· γεωργοῖς δὲ πρασόκουρον·  
 τέκτοσιν ἄξιον· τοῖς δὲ πυλῶσι κύραξ.  
 οὕτως εὐχρήστοι σκεύους Καστωρ τετύχηκε,  
 ῥῖνα φέρων πάσης ἄρμεναν ἐργασίης.

## 204.—ΠΑΛΛΑΔΑ

Ῥήτορα Μαῦρον ἰδὼν ἐτεθήπεια, ῥυγχελέφαντα,  
 χεῖλεσι λιτραίοις φθόγγον ἰέντα φώνον.

Eis ἀκλήστους

## 205.—ΛΟΤΚΙΛΛΙΟΥ

Οὐδὲν ἀφῆκεν ὅλως, Διονύσειε, λείψανον Αὐλῆ  
 Εὐτυχιδῆς δειπνῶν, ἦρε δὲ πᾶντ' ὀπίσω  
 καὶ νῦν Εὐτυχιδῆς μὲν ἔχει μεγα δεῖπνον ἐν οἴκῳ,  
 μὴ κληθεὶς δ' Αὐλὸς ξηροφαγεῖ καθίσας.

## 206.—ΤΟΥ ΑΥΤΟΥ

Οὕτω σοι πέψαι, Διονύσειε, ταῦτα γένοιτο  
 πάντα· νομοὶ δὲ χάριν, δὸς τι καὶ ὧδε φαγεῖν·  
 κἀγὼ κέκλημαι, κάμοι παρέθηκε τι τούτων  
 γεύσασθαι Ποπλῖος, κάμὸν ἔπεισι μέρος·

## THE SATIRICAL EPIGRAMS

### 203.—ANONYMOUS

CASTOR'S nose is a hoe for him when he digs anything, a trumpet when he snores and a grape-sickle at vintage time, an anchor on board ship, a plough when he is sowing, a fishing-hook for sailors, a flesh-hook for feasters, a pair of tongs for ship-builders, and for farmers a look-slicer, an axe for carpenters and a handle for his door. Such a servicable implement has Castor the luck to possess, wearing a nose adaptable for any work.

### 204.—PALLAGAS

I WAS thunderstruck when I saw the rhetor Maurus, with a snout like an elephant, emitting a voice that murders one from lips weighing a pound each.

#### *On Gluttons (205-209)*

### 205.—LUCILIUS

EUTYCHIDES when he came to supper, Dionysius, did not leave Aulus<sup>1</sup> a single scrap, but handed everything to his servant behind him, and now Eutychides has a great supper in his house, and Aulus, not invited, sits eating dry bread.<sup>2</sup>

### 206.—BY THE SAME

So may you be able, Dionysius, to digest all these things you are eating, but for custom's sake give us something to eat here too. I was invited also, and Publius served some of these things for me too to taste, and my portion too is on the board. Unless,

<sup>1</sup> His host.      <sup>2</sup> *cp.* Martial ii. 37

## GREEK ANTHOLOGY

εἰ μὴ λεπτον ἰδὼν με δοκεῖς κατακεῖσθαι ἄριστον, καὶ εἰδ' οὕτως τηρεῖς, μὴ σε λαθὼν τι φεύγω.

### 207.—ΤΟΥ ΑΥΤΟΥ

Καὶ τρώγεις ὅσα πέντε λίκτοι, Γίμε, καὶ τὰ περισσά,  
οὐ τὰ σί, τῶν δὲ περιξ, πάντα δίδως ὀπισω.  
πλὴν μετὰ τοῦ κοφίνου τοῦ πρὸς ποδας αὐρίου ἔρχου,  
πρίσματα καὶ σπογγου καὶ σαρόν εὐθὺς ἔχων.

### 208.—ΤΟΥ ΑΥΤΟΥ

Ἦν βραδὺς Εὐτυχίδας σταδιοδρόμος· ἀλλ' ἐπὶ  
δεῦπνον  
ἔτρεχεν, ὥστε λέγειν "Εὐτυχίδας πέταται."

### 209.—ΑΜΜΙΑΝΟΥ

Καὶ μέχρις Ἡρακλέους στηλῶν ἔλθης παρορίζων,  
γῆς μέρος ἀνθρώποις πᾶσιν ἴσον σε μένει,  
κείσῃ δ' Ἴρι δμοιος, ἔχων ὀβολοῦ πλέον οὐδέν,  
εἰς τὴν οὐκέτι σὴν γῆν ἀναλυόμενος.

Εἰς δειλοῦς

### 210.—ΛΟΥΚΙΑΛΙΟΥ

Ἀνθρακα καὶ δάφνην παραβύεται ὁ στρατιώτης  
Αὔλος, ἀποσφίγγας μήλινα λωμυτία.

<sup>1</sup> It looks a little as if Dionysius, the greedy guest his addressees, were a doctor.

<sup>2</sup> So it appears we should understand "the man who stands at your feet."

## THE SATIRICAL EPIGRAMS

seeing that I am thin, you think I was ill when I sat down to table, and so watch me thus in case I eat something unnoticed by you<sup>1</sup>

### 207.—BY THE SAME

You eat as much as five wolves, Cinnus, and you hand to your slave behind you a<sup>1</sup> that is over, not only your own portion, but that of those round you. But come to-morrow with your slave's<sup>2</sup> basket, and bring sawdust and a sponge and a broom.<sup>3</sup>

### 208.—BY THE SAME

As a racer Eutycheides was slow, but he ran to supper so quickly that they said, "Eutycheides is flying."

### 209.—AMMIANUS

EVEN if thou removest thy neighbour's boundaries till thou reachest the Pillars of Heracles, a portion of earth equal to that of all men awaits thee, and thou shalt be like Irus,<sup>4</sup> with no more than an obol on thee,<sup>5</sup> dissolving into the earth that is no more thine.

### *On Corvids (210-211)*

### 210.—LUCILIUS

ALTHOUGH the soldier stops his ears when he sees charcoal or laurel, wrapping his yellow duds tight

<sup>1</sup> i.e. to sweep up all the fragments, he is even told to bring the sawdust which it was customary to sprinkle before sweeping. <sup>2</sup> The beggar in the *Odyssey*.

<sup>3</sup> The obol it was customary to place in the mouth of the corpse.

## GREEK ANTHOLOGY

φρίσσει καὶ τὰ μύτην ἴδιον ξίφος. ἦν δέ ποτ' εἴπης,  
 "Ἐρχοντ'," ἐξαπίνης ὑπτιος ἐκτέταται.  
 οὐδενὶ δ' οὐ Πολέμωνι προσέρχεται, οὐ Στρατο-  
 κλείδῃ·  
 ἀλλὰ φίλῃ χρήται πάντοτε Λυσιμάχῃ.

### 211.- ΤΟΥ ΑΥΤΟΥ

Γραπτὴν ἐν ταίχῳ Καλπούριος ὁ στρατιώτης,  
 ὡς ἔθος ἐστίν, ἰδὼν τὴν ἐπὶ ναυσὶ μάχην,  
 ἄσφυκτος καὶ χλωρὸς ὁ θούριος ἐξετανύσθη,  
 "Ζωγρεῖτε," κρύξας, "Τρῶες ἡρητῆφίλοι."  
 καὶ μὴ τετρωτὰ κατεμάνθανε, καὶ μόλις ἔγνω  
 ζῆν, ὅτε τοῖς τοιχοῖς ὡμολόγησε λύτρα.

Εἰς ζωγραφον

### 212.- ΤΟΥ ΑΥΤΟΥ

Ἔκτεκνιον εὐμορφον, Διοδώρε, γράφειν σ' ἐκέλευσα·  
 ἀλλὰ σύ μοι προφερεῖς τεκνίον ἀλλότριον,  
 τὴν προτομὴν αὐτῷ περιθεῖς κυνός, ὥστε με κλάειν  
 πῶς μοι Ζωπυρίῳ ἐξ Ἑκάβης γέγονεν.  
 καὶ πέρας ἔξ δραχμῶν Ἐρασίστρατος ὁ κρεοπιώλης  
 ἐκ τῶν Ἰσείων νίδν Ἀνουβιν ἔχω.

### 213.—ΛΕΩΝΙΔΑ

Εἰκόνα Μνηροδότου γράψας Διόδωρος ἔθηκεν  
 πλὴν τοῦ Μνηροδότου πᾶσι ὁμοιοτάτην.

<sup>1</sup> This is the only meaning I can elicit from this possibly corrupt couplet. The soldier is supposed to be afraid of the crackling of charcoal or laurel when lighted. Yellow was a military colour.

<sup>2</sup> He wants no friend whose name suggests war (πόλεμος) or

## THE SATIRICAL EPIGRAMS

round his head,<sup>1</sup> and he shudders at his own useless sword, and if you ever say, "They are coming," he falls flat on his back. No Polemo or Stratoelides will he approach, but always has Lysimachus for a friend.<sup>2</sup>

### 211.—BY THE SAME

WHEN Calpurnius the soldier saw the battle by the ships<sup>3</sup> painted on a wall, as is the custom, the warrior lay stretched out pulseless and pale, calling out, "Quarter, ye Trojans dear to Ares." Then he enquired if he had been wounded, and with difficulty believed he was alive when he had agreed to pay ransom to the war.

### ON PAINTERS (212-215)

#### 212.—BY THE SAME

I ORDERED you, Diodorus, to paint a pretty child, but you produce a child strange to me, putting a dog's head on his shoulders, so that I weep to think how my Zopyrion was born to me by Hecuba.<sup>4</sup> And finally I, Erasistratus the butcher, have got for six drachmæ a son Anubis<sup>5</sup> from the shrines of Isis

### 213.—LEONIDAS OF ALEXANDRIA

Dionorus, painting Menodotus' portrait, made it very like everyone except Menodotus.

arctos (straton), but associates with Lysimachus (deliverer from battle). <sup>3</sup> At Troy.

<sup>4</sup> Said to have been changed into a dog.

<sup>5</sup> The dog-headed god worshipped together with Isis. In 'Arctos' there is probably a pun on the Latin *arctos*, "sausage-meat."



# GREEK ANTHOLOGY

## 214.—ΛΟΤΚΙΛΛΙΟΥ

Γράψας Δευκαλίωνα Μενέστρατε, καὶ Φαίθοντα,  
 ζητεῖς τίς τούτων ἄξιός ἐστι τίνος.  
 τοῖς ἰδίοις αὐτοὺς τιμήσομεν· ἄξιός ὅστις  
 ἐστὶ πυρὺς Φαίθων, Δευκαλίων δ' ὕδατος.

## 215.—ΤΟΥ ΑΥΤΟΥ

Εἴκοσι γεννήσας ὁ ζωγράφος Εὐτυχὸς υἱούς  
 οὐδ' ἀπὸ τῶν τέκνων οὐδὲν ὅμοιον ἔχει

Eis ἀσελεγεῖς

## 216.—ΤΟΥ ΑΥΤΟΥ

Τὸν φιλόπαιδα Κράτιππον ἀκούσατε θαῦμα γὰρ  
 ἰμῖν  
 καινὸν ἀπαγγέλλω· πλὴν μεγάλαι Νεμέσεις.  
 τὸν φιλόπαιδα Κράτιππον ἀναύρομεν ἄλλο γένος τι  
 τῶν ἑτεροζήλων ἤλπισα τοῦτ' ἂν ἐγώ;  
 ἤλπισα τοῦτο, Κράτιππε· μανήσομαι εἰ, λύκος εἶναι ο  
 πᾶσι λέγων, ἐφάνης ἐξαπίνης ἐριφος;

## 217.—ΤΟΥ ΑΥΤΟΥ

Φεύγων τὴν ὑπόνοιαν Ἀπολλοφάνης ἐγάμησεν,  
 καὶ διὰ τῆς ἡγορᾶς νυμφίος ἦλθε μεσση,  
 " Ἀῤῥιον εὐθύ," λέγων, " ἔξω τέκνον." εἰτα προῆλθεν  
 αὔριον, ἀντι τέκνου τὴν ὑπόνοιαν ἔχων

## THE SATIRICAL EPIGRAMS

### 214.—LUCILIUS

HAVING painted Deucalion and Phaethon, Menestratus, you enquire what of them is worth anything. We will appraise them according to their own fate. Phaethon is truly worthy of the fire and Deucalion of the water.

### 215.—BY THE SAME

POTVOLUS the painter was the father of twenty sons, but never got a likeness even among his children.

### *On Lend Lovers (216-223)*

### 216.—BY THE SAME

You have heard of Cratippus as a lover of boys. It is a great marvel I have to tell you, but great goddesses are the Avengers. We discovered that Cratippus, the lover of boys, belongs now to another variety of those persons whose tastes lie in an inverse direction. Would I ever have expected this? I expected it, Cratippus. Shal I go mad because, while you told everyone you were a wolf, you suddenly turned out to be a kid?

### 217.—BY THE SAME

To avoid suspicion, Apollopheanes married and walked as a bridegroom through the middle of the market, saying, "To-morrow at once I will have a child." Then when to-morrow came he appeared carrying the suspicion instead of a child.

## GREEK ANTHOLOGY

### 218.—ΚΡΑΤΗΤΟΣ

Χοίριλος Ἀντιμάχου πολὺ λείπεται· ἀλλ' ἐπὶ πᾶσιν  
 Χοίριλον Εὐφοριῶν εἶχε διὰ στόματος,  
 καὶ κατέγλωσσ' ἐπόει τὰ ποιήματα, καὶ τὰ Φιλιτᾶ  
 ὑπερέως ᾔδει· καὶ γὰρ Ὀμηρικὸς ἦν.

### 219.—ΑΝΤΙΠΙΑΤΡΟΣ

Οὐ προσέχω, καίτοι πιστοὶ τινες ἀλλὰ μεταξύ,  
 πρὸς Διὸς, εἴ με φιλεῖς, Ψάμφιλε, μή με φίλει.

### 220.—ΑΔΗΛΟΝ

Ἀλφειοῦ στόμα φεύγει· φιλεῖ κύλπους Ἀρεθούσης,  
 πρηνὴς ἐμπέπτων ἁλμυρὸν ἐς πέλαγος.

### 221.—ΑΜΜΙΑΝΟΣ

Οὐχ ὅτι τὸν κάλαμον λείχεις, διὰ τοῦτό σε μισῶ,  
 ἀλλ' ὅτι τοῦτο ποιεῖς καὶ δίχα τοῦ καλάμου.

### 222.—ΑΔΕΣΠΟΤΟΝ

ΧΕΙΛΟΝ καὶ ΛΕΙΧΟΝ ἴσα γράμματα. εἰς τί δὲ τοῦτο;  
 ΛΕΙΧΕΙ γὰρ ΧΕΙΛΟΝ, κἂν ἴσα, κἂν ἄνισα.

Choerilus of Samos, epic poet of the fifth century B.C.

\* Obscure words.

† Such is the meaning the epigram bears on its face, but several somewhat improper puns give it the following one, reflecting not on the style but on the morals of Euphorion. Bed semper et ubique porcum (i.e. porcellum, mulcture)

## THE SATIRICAL EPIGRAMS

### 218.—CRATES

CHOERILUS<sup>1</sup> is far inferior to Antimachus, but on all occasions Euphron would ever talk of Choerilus and made his poems full of glosses,<sup>2</sup> and knew those of Philetas well, for he was indeed a follower of Homer<sup>3</sup>

### 219.—ANTIPATER

I DON'T pay any attention, although some people are to be trusted; but in the meantime, for God's sake, if you love me, Pamphius, don't kiss me.

### 220.—ANONYMOUS

Avoid the mouth of Alphaeus, he loves the bosom of Arctausa, falling headlong into the salt sea.<sup>4</sup>

### 221.—AMMIANUS

I DON'T dislike you because you lick the sugar cane, but because you do this, too, without the cane.

### 222.—ANONYMOUS

ΧΕΙΛΩΝ (Chilon) and ΑΙΧΩΝ (heking) have the same letters. But what does that matter? For Chilon licks whether they are the same or not.

Euphron habebat in ore, et poemata sua ut lingua lascivientes faciebat. et artem, hasandi accurate novit, erat enim femorum amator.

<sup>1</sup> Alluding to the story of the love of the river for the fountain Arethusa but this epigram has also a scandalous meaning.

## GREEK ANTHOLOGY

### 223.—ΜΕΛΕΑΓΡΟΥ

Εἰ βινεῖ Φαβορίνος ἀπισταῖς· μηκέτ' ἀπίστει·  
αὐτός μοι βινεῖν εἶπ' ἰδὼν στόματι.

### 224.—ΑΝΤΙΠΙΑΤΡΟΥ

Ἐστηκός τὸ Κίμωνος ἰδὼν πῆος, εἶφ' ὁ Πιρήπος·  
"Ὀἶμοι, ὑπο θνητοῦ λείπομαι ἀθάνατος."

### 225.—ΣΤΡΑΤΩΝΟΣ

Ἡ κλίνη πάσχοντας ἔχει δύο, καὶ δύο δρῶντας,  
οὗς σὺ δοκεῖς πάντας τέσσαρας· εἰσὶ δὲ τρεῖς.  
ἦν δὲ πύθην, πῶς τοῦτο, τὸν ἐν μέσσω δις ἀρίθμει,  
κοινὰ πρὸς ἀμφοτέρους ἔργα σαλευομανον.

### 226.—ΑΜΜΙΑΝΟΥ

Εἴη σοι κατὰ γῆς κούφη κόμης, οἰκτρὲ Νέαρχε,  
ὄφρα σε ῥηϊδίως ἐξερύσωσι κυνες.

### 227.—ΤΟΥ ΑΥΤΟΥ

Θάπτον ποιήσει μέλι κάμβαρς ἢ γάλα κώνωψ,  
ἢ σύ τι ποιήσεις, σκορπίος ὦν, ἀγαθόν.  
οὔτε γὰρ αὐτὸς ἔκοντι ποιεῖς, οὔτ' ἄλλον ἀφίης,  
ὥς ἀστήρ Κρονικὸς πᾶσιν ὑπεχθόμενος.

### 228.—ΤΟΥ ΑΥΤΟΥ

Μητέρα τις, πατέρ' ἄλλος ἀπέκτανεν, ἄλλος ἀδελφόν·  
Πωλιανὸς τοὺς τρεῖς, πρῶτος ἀπ' Οἰδίποδος.

## THE SATIRICAL EPIGRAMS

### 223.—MELEAGER

UTRUM fuit Favorinus ambigis ; ne jam ambigas ;  
ipse mihi dixit se futuere proprio ore.

### 224.—ANTIPATER

Viso erecto Cimonis pene dixit Priapus, "Hei mihi  
a mortali superior immortalis."

### 225.—STRATO

LACTUS patientes duos habet et duos agentes, quos  
tu putas quattuor esse ; et sunt tres. Si vero inter-  
rogaris, qui hoc ? bis numera illum qui medius est  
communis utrisque opera agitantem.

### 226.—AMMIANUS

MAY the dust lie light on thee when under earth,  
wretched Nearchus, so that the dogs may easily drag  
thee out.

### 227.—BY THE SAME

SOONER shall a beetle make honey or a mosquito  
milk than thou, being a scorpion, shalt do any good  
For neither dost thou do good willingly thyself, nor  
dost thou allow another to do it, hated as thou art  
by all like Saturn's star

### 228.—BY THE SAME

ONE man killed his mother, another his father, a  
third his brother, but Polonius all three, the first  
since Oedipus.

## GREEK ANTHOLOGY

### 229.—ΤΟΥ ΑΥΤΟΥ

Ὅψέ ποθ' ἡ ποδάγρα τὸν ἑαυτῆς ἄξιον εὗρεν,  
ὅν ποδαγράφῃ πρὸ ἐτῶν ἄξιον ἦν ἑκατόν.

### 230.—ΤΟΥ ΑΥΤΟΥ

Μασταύρων ὑφελὼν δύο γράμματα, Μαρκε. τὰ  
πρῶτα,  
ἄξιος εἰ πολλῶν τῶν ὑπολειπομένων.

### 231.—ΤΟΥ ΑΥΤΟΥ

Θηρίον εἰ παρὰ γράμμα, καὶ ἄνθρωπος διὰ γράμμα·  
ἄξιος εἰ πολλῶν, ὃν παρὰ γράμμα γράφη.

### 232.—ΚΑΛΑΙΟΤ ΑΡΓΕΙΟΤ

Αἰεὶ χρυσίον ἦσθα, Πολύκριτε νῦν δὲ πεπωκώς,  
ἔξαπλῆς ἐγένον λυσσομανὲς τι κακόν·  
αἰεὶ μοι δοκέεις κακὸς ἔμμεναι. οἶνος ἐλέγχει  
τὸν τρόπον· οὐκ ἐγένου νῦν κακός, ἀλλ' ἐφάνης

### 233.—ΛΟΤΚΙΑΛΙΟΤ

Φαῖδρος πραγματικὸς καὶ ζωγράφος ἤρισε Ῥοῦφος  
τίς θᾶσσον γράψει καὶ τίς ὁμοίωτερον.  
ἀλλ' ἐν ὅσῳ Ῥοῦφος τρίβειν τὰ χρώματ' ἔμελλεν,  
Φαῖδρος ἔγραψε λαβὼν εἰκονικὴν ὑποχὴν.

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\* i. e. many crosses (καίτοι).

\* Addressed to Marcon. Take M away and it becomes

## THE SATIRICAL EPIGRAMS

### 229.—BY THE SAME

LATE in the day has the gout found him who deserved it, him who deserved to be gouty a hundred years ago.

### 230.—BY THE SAME

TAKE away, Marcus, the two first letters from Mastauton, and you deserve many of what is left.<sup>1</sup>

### 231.—BY THE SAME

You are a wild beast all but a letter and a man by a letter, and you deserve many of the beasts that you are all but a letter.<sup>2</sup>

### 232.—CALLIAS OF ARGOS

You were always, Polycritus, as good as gold, but now after drinking you have suddenly become a sort of rapid curse. I believe you are always wicked; wine is the test of character; it is not now that you become wicked, but now you have been shown to be so.

### 233.—LUCILIUS

PHAEDRUS the man of business and the painter Rufus contended as to which of them would copy quickest and most truly. But while Rufus was about to mix his paints Phaedrus took and wrote out a renouncement of Rufus' claim faithful as a picture.<sup>3</sup>

*arcos*, a late form of the word *arcos*, "bear." He deserves many bears to tear him in pieces.

<sup>3</sup> i.e. admirably forged. Phaedrus owed Rufus money.



# GREEK ANTHOLOGY

## 234.—ΤΟΥ ΑΥΤΟΥ

Τοὺς πόδας εἰ Κρατερὸς καὶ τὰς χεῖρας εἶχ' ὅλο-  
κλήρους,  
οὐκ αὖ τὴν κεφαλὴν εἶχε, τοιαῦτα γράφων.

## 235.—ΔΗΜΟΔΟΚΟΥ

Καὶ τόδε Δημοδόκου· Χῖοι κακοὶ οὐχ ὁ μὲν, δὲ δ' οὐ-  
πάντες, πλὴν Προκλέους· καὶ Προκλῆς δὲ Χῖος.

## 236.—ΤΟΥ ΑΥΤΟΥ

Πᾶντες μὲν Κίλικες κακοὶ ἄνδρες· ἐν δὲ Κίλικιν  
εἰς ἀγαθὸς Κινύρης, καὶ Κινύρης δὲ Κίλιξ.

## 237.—ΤΟΥ ΑΥΤΟΥ

Καππαδόκην ποτ' ἔχιδνα κακὴ δάκεν· ἀλλὰ καὶ αὐτὴ  
κατθανε, γευσσαμένη αἵματος ἰοβόλου.

## 238.—ΤΟΥ ΑΥΤΟΥ

Καππαδόκαι φαῦλοι μὲν ἰεῖ, ζώνης δὲ τυχόντες  
φauλοτεροί, κέρδους δ' εἵνεκα φauλότατοι.  
ἦν δ' ἄρα δις καὶ τρίς μεγάλῃ δράφονται ἀπήνης,  
δὴ ῥα τότ' εἰς ὥρας φauλεπιφauλότατοι.  
μή, λίτομαι, βασιλεῦ, μὴ τετράκις, ὅφρα μὴ αὐτὰς 6  
κόσμος ὀλισθησῇ καππαδοκιζόμενος.

<sup>1</sup> Demodocus of Laros lived previously to Aristotle who mentions him. There is another couplet identical with this except that the Lorian are substituted for the Chians and that the saying is attributed to Phocylides. Bentley's para-

## THE SATIRICAL EPIGRAMS

### 234.—BY THE SAME

IF Craterus feet and hands were sound, his head  
was not, when he wrote such stuff

### 235.—DEMODOCUS

THIS, too, is by Demodocus: "The Chians are bad,  
not one bad and another not, but all bad except  
Procles, and Procles is a Chian."<sup>1</sup>

### 236.—BY THE SAME

ALL Cilicians are bad men, but among the Cilicians  
the only good man is Cinyras, and Cinyras is a  
Cilician.

### 237.—BY THE SAME

AN evil viper once bit a Cappadocian, but it died  
itself, having tasted the venomous blood.

### 238.—BY THE SAME

THE Cappadocians are always bad, but when they  
get a belt<sup>2</sup> they are worse, and for the sake of gain  
they are the worst of all, and if once or twice they  
get hold of a large carriage<sup>3</sup> they are as bad as bad  
can be for a year. I implore thee, O King, let it  
not be four times, lest the whole world slide to ruin,  
becoming cappadocianified.<sup>4</sup>

phrase, "The Germans in Greek are sadly to seek, Except  
only Hermann, and Hermann's a German," is well known.

<sup>2</sup> When they became sold ore.

<sup>3</sup> When they hold high office.

<sup>4</sup> The epigram must refer to some Cappadocian who looked  
forward to a fourth term of office.

# GREEK ANTHOLOGY

## 239.—ΛΟΥΤΚΙΛΛΙΟΥΤ

Οὔτε Χίμαιρα τοιοῦτον ἔπνει κακὸν ἢ καθ' Ὀμηρον,  
οὐκ ἀγέλη ταύρων, ὥς ὁ λόγος, πυριπνοὺς,  
οὐ Λῆμνος σύμπασα, καὶ Ἄρπυιῶν τὰ περισσά,  
οὐδ' ὁ Φιλοκτιητοῦ ποῖς ἀποσηπομένος·  
ᾧστε σε παμψηφει νικᾷν, Τελέσιλλα, Χιμαίρας, 6  
σηπεδονας, ταυροὺς, ὄρεα, Λημνιαδας.

## 240.—ΤΟΥ ΑΥΤΟΥ

Οὐ μόνον αὐτὴ πνεῖ Δημοστρατίς, ἀλλὰ δὴ αὐτῆς  
τοῖς οσμησαμένους πνεῖν πεποίηκε τριγυνοῦ.

## 241.—ΝΙΚΑΡΧΟΥ

Το στόμα χά' πρωκτὸς ταῦτόν, Θεόδωρε, σοῦ ὀζει,  
ᾧστε διαγνῶναι τοῖς φυσικοῖς καλὸν ἦν.  
ἢ γράφαι σε ἔδει ποῖον στόμα, ποῖον ὁ πρωκτὸς.  
νῦν δὲ λαλοῦντός σου <βδεῖν σ' ἐνόμιζον ἐγώ>.

## 242.—ΤΟΥ ΑΥΤΟΥ

Οὐ δύναμαι γνῶναι, πότερον χαίρει Διόδωρος,  
ἢ βδῆσ'· ἐν γὰρ ἔχει πνεῦμα κῆται καὶ ἄνω.

## 243.—ΤΟΥ ΑΥΤΟΥ

Λούσασθαι πεπορευται Ὀνήσιμος εἰς Βαλανεῖον  
δωδεκάτῃ δύστρου μηνός, ἐπ' Ἀντιφίλου,  
παῖδα λιπὼν οἴκοις ἐπιτίτθιον, δι' δυο τέκνων  
ἄλλων εὐρήσει λουσάμενος πατέρα.

ἦξαν δ' εἰς ὥρας ἡμῖν γραφεῖ· οἱ Βαλανεῖς γὰρ  
εἰς τότε τύσσονται τὴν πύριαν καθελεῖν.

<sup>1</sup> The women of Lemnos, who had killed their husbands, were afflicted by Venus with an evil odour.

<sup>2</sup> See Vergil, *Aen.* iii. 244.

## THE SATIRICAL EPIGRAMS

### 239 ---LUCILIUS

Not Homer's Chimæra breathed such foul breath, not the fire-breathing herd of bulls of which they tell, not all Lemnos<sup>1</sup> nor the excrements of the Harpies,<sup>2</sup> nor Philoctetes putrefying foot. So that in universal estimation, Telesilla, you surpass Chimærae, rotting sores, bulls, birds, and the women of Lemnos.

### 240.—BY THE SAME

DEMOTRATIS not only breathes herself the stink of a he-goat, but makes those who smell her breathe the same.

### 241.—NICARCHUS

YOUR mouth and your reech, Theodorus, smell the same, so that it would be a famous task for men of science to distinguish them. You ought really to write on a label which is your mouth and which your reech, but now when you speak I think you break wind.

### 242.—BY THE SAME

I CAN'T tell whether Diodorus is yawning or has broken wind, for he has one breath above and below

### 243. —BY THE SAME

ONENMUS went to the bath to bathe on the twelfth of the month Dystrus in the year of Antiphilus, leaving at home a child at the breast, whom when he has finished bathing he will find to be the father of two other children. He writes us to say he will go again next year, for the bath-men promise to take off the heat then.<sup>3</sup>

<sup>1</sup> The joke is evidently about a bath which it took an enormous time to heat. There appears to be something missing after the second couplet.

# GREEK ANTHOLOGY

## 244.—ΑΔΗΛΟΝ

Ἦγόρασας χαλκοῦν μιλιάριον, Ἥλιοδωρε,  
τοῦ περὶ τὴν Θράκην ψυχρότερον βορέου.  
μὴ φύσα, μὴ κάμνε μύτην τὸν καπνὸν ἐγαίρει·  
εἰς τὸ θέρος χαλκῆν βαύκαλιν ἠγόρασας.

## 245.—ΛΟΤΚΙΛΛΙΟΥ

Οἱ τοῖχοι, Διοφάντε, τὰ κύματα πάντα δέχονται,  
καὶ διὰ τῶν θυρίδων Ὀκεανὸς φέρεται  
δελφίνιοι δ' ἀγέλαι καὶ Νηρέος ἀγλαὰ τέκνα  
ἐν τῷ πλοίῳ σου νηχόμενα βλέπεται.  
ἂν δ' ἀναμείνωμεν, πλεύσει τάχα καὶ τις ἐν ἡμῖν· 5  
οὐ γὰρ ἔνεστιν ὕδωρ οὐκέτι τῷ πελάγει.

## 246.—ΤΟΥ ΑΥΤΟΥ

Ἐκ ποίων ἔταμες, Διονύσιε, τὰ ξύλα ταῦτα  
λατομιῶν, ποίων τὸ σκάφος ἐστὶ μύλων.  
εἰ γὰρ ἐγὼ τι νοῶ, μολίβου γένος, οὐ δρυὸς ἐστίν,  
οὐδ' ἐλάτης, μικροῦ ῥιζοβολεῖ τὰ κήτω·  
καὶ τυχὸν ἐξαπίνης ἔσσαι λίθος· εἴτα, τὸ χεῖρον, 5  
γράφει μ' ὡς Νιοβὴν δρᾶμα σαπρὸν Μελίτων.

## 247.—ΤΟΥ ΑΥΤΟΥ

Ἦ<sup>1</sup> πέλαιγος πλέομεν, Διονύσιε, καὶ γεγέμισται  
τὸ πλοῖον παντὸς πανταχόθεν πελάγους.

<sup>1</sup> ei MS., corr. Boissonadia.

\* The ship is supposed to be speaking.

## THE SATIRICAL EPIGRAMS

### 244.—ANONYMOUS

YOU bought a brass boiler, Heliodorus, colder than Thracian Boreas. Don't blow the fire, don't put yourself out, it is in vain you stir up the smoke. What you bought was a brass wine-cooler for summer.

### 245.—LUCILIUS

THE sides of the ship, Diophantes, let in all the waves, and through the ports ocean enters, and we see swimming in your ship herds of dolphins and the bright children of Nereus. But if we wait longer someone will soon be sailing inside this our ship, for there is no more water left in the sea.

### 246.—BY THE SAME<sup>1</sup>

FROM what quarry, Dionysius, did you hew these timbers? Of what mill-stones is the ship built? For if I know anything about it, it is a kind of lead, not oak or pine, and the lower part of me is nearly taking root.<sup>2</sup> Perhaps I shall suddenly become a stone, and then the worst of it is Melito will write a rotten drama about me as if I were Niobe.

### 247.—BY THE SAME

OF a truth, Dionysius, we the seas<sup>3</sup> sail, and the ship is full of every sea from all parts. The Adriatic,

<sup>1</sup> Like the Phœacian ship in the *Odyssey* (xiii. 162) which Poseidon changed into a rock.

<sup>2</sup> *ῥιζοῦμαι* may be taken either as accusative or nominative. In the former case the meaning is "we sail the seas," in the latter "we, the seas, are sailing."

## GREEK ANTHOLOGY

ἀντλῆται δ' Ἀδρίας, Τυρρηνικός, Ἰσσικός, Αἴγων·  
οὐ πλοῖον, πηγὴ δ' Ὀκεανοῦ ξυλίνη.  
ὀπλίζον, Καῖσαρ· Διονύσιος ἄρχεται ἤδη  
οὐκέτι ναυκληρεῖν, ἀλλὰ θαλασσοκρατεῖν.

### 348.—ΒΙΑΝΟΡΟΣ

Τὸ σκίφος οὐ βυθὸς εἶλε (ποθεν βυθός, οὐ γὰρ  
ἔπλωσεν),  
οὐδὲ Νότος, προ Νότου δ' ὤλετο καὶ πελῆγους.  
ἤδη γαίρ μιν ἔπασαν ἐπὶ ξυγὰ γομφωθείσαν  
ἤλειφον πεύκης τῇ λιπαρῇ νοτίδι·  
πίσσα δ' ὑπερβρασθεῖσα πυρὸς φλογὶ τὴν ἀλλ  
πιστὴν  
τευχομένην γαίῃ δειξεν ἀπιστοτέραν

### 249.—ΛΟΤΚΙΔΑΙΟΥ

Ἄγρον Μηνοφάνης ὠνήσατο, καὶ διὰ λιμὸν  
ἐκ δρυὸς αλλοτρίας αὐτὸν ἀπηγγόνισεν.  
γῆν δ' αὐτῷ τεθνεῶτι βαλεῖν οἶκ' ἔσχον ἄνωθεν,  
ἀλλ' ἔταψεν μισθοῦ πρὸς τινα τῶν ὁμόρων.  
εἰ δ' ἔγνω τὸν ἄγρον τὸν Μηνοφάνους Ἐπίκουρος,  
πάντα γέμειν ἄγρῶν εἶπεν ἄν, οὐκ ἀτόμων.

### 250.—ΑΔΕΣΠΟΤΟΝ

Τὸν παχὺν εὖ ἔγραψ' ὁ ζωγράφος· ἀλλ' ἀπόλοιτο,  
εἰ δύο μισητοὺς ἀνθ' ἑνὸς ὀψομεθα.

### 251.—ΝΙΚΑΡΧΟΥ

Δυσκώφῳ δύσκωφος ἐκρίνατο· καὶ πολὺ μᾶλλον  
ἦν ὁ κριτὴς τούτων τῶν δύο κωφότερος.

## THE SATIRICAL EPIGRAMS

the Tyrrhene Sea, the Gulf of Issa, the Aegean, are running dry. This is no ship, but a wooden fountain of ocean. To arms, Caesar! Dionysius begins already not to command a ship, but to command the seas.

### 248.—BIANOR

It was not the depth that took the ship (how the depths, when she had never sailed?) nor the south wind, but she perished before encountering south wind and sea. Already completely built, even as far as the benches, they were anointing her with the fat juice of the pine, and the pitch, overboiling with the flame of the fire, showed that she, who was being built to serve the sea faithfully, was less faithful to the land.<sup>1</sup>

### 249.—LUCILIUS

MENOPHANES bought a field, and from hunger hanged himself on another man's oak. When he was dead they had no earth to throw over him from above, but he was buried for payment in the ground of one of his neighbours. If Epicurus had known of Menophanes' field he would have said that everything is full of fields, not of atoms.

### 250.—ANONYMOUS

The artist painted the fat man well, but to Hell with him if we shall look on two guzzlers instead of one.

### 251. NICARCHUS

A STONE-DEAF man went to law with another stone-deaf man, and the judge was much deafest than the

<sup>1</sup> i.e. deceived the expectations of those on the land who were building her



## GREEK ANTHOLOGY

ὦν ὁ μὲν ἀντέλεγεν τὸ ἐνοίκιον αὐτὸν ὀφείλειν  
 μηνῶν πένθ' ὁ δ' ἔφη νυκτὸς ἀληθεύειν.  
 ἐμβλέψας δ' αὐτοῖς ὁ κριτὴς λέγει, "Ἐκ τί μάχεσθε, ὁ  
 μήτηρ ἔσθ' ὑμῶν ἰεμφότεροι τρέφετα."

G. O. Hwayns, in *The Greek Anthology* (Bohn), p. 383;  
 J. A. Ratt, *Greek Love Songs and Epigrams*, II, p. 81

### 252.—ΤΟΥ ΑΥΤΟΥ

Εἴ με φιλεῖς, μισεῖς με· καὶ εἰ μισεῖς, σὺ φιλεῖς με·  
 εἰ δὲ με μὴ μισεῖς, φίλτατε, μὴ με φίλει.

### 253.—ΛΟΤΚΙΛΔΙΟΤ

Ἐκ ποίων ὁ πατήρ σε δρυῶν τέτμηκεν, Ἀρίστων,  
 ἢ ποιων σε μύλου κόψατο λατομῶν;  
 ἦ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου ἢ ἀπὸ πέτρης  
 ὀρχηστής, Νιόβης ἔμπνοον ἀρχέτυπον·  
 ὥστε με θαυμάζοντα λέγειν, ὅτι "Καὶ σὺ τι Λητοῖ 5  
 ἦρισας· οὐ γὰρ ἂν ἦς αὐτομύτως λίθινος."

### 254.—ΤΟΥ ΑΥΤΟΥ

Πάντα καθ' ἱστορίην ὀρχούμενος, ἐν τῷ μέγιστον  
 τῶν ἔργων παριδὼν ἠύλασας μεγάλως.  
 τὴν μὲν γὰρ Νιοβὴν ὀρχούμενος, ὡς λίθος ἔστης,  
 καὶ πάλιν ὦν Καπανεύς, ἐξαπίνης ἔπεσες·  
 ἀλλ' ἐπὶ τῆς Κανάκης ἀφυσῶς, ὅτι καὶ ξίφος ἦν σοι 5  
 καὶ ζῶν ἐξῆλθες· τοῦτο παρ' ἱστορίην.

<sup>1</sup> Probably to avoid certain uses.

<sup>2</sup> There is a play which cannot be rendered on the two meanings of *philein*, to love and to kiss.

<sup>3</sup> Hom. *Od.* xix 163.

## THE SATIRICAL EPIGRAMS

pair of them. One of them contended that the other owed him five months' rent, and the other said that his opponent had ground corn at night.<sup>1</sup> Says the judge, looking at them "Why are you quarrelling? She is your mother, you must both maintain her"

### 252.—BY THE SAME

If you kiss me you hate me, and if you hate me you kiss me. But if you don't hate me, dear friend, don't kiss me!<sup>2</sup>

### 253.—LUCILIUS

From what oak-trees did your father cut you, Aristo, or from what marble-stone quarry did he hew you? For indeed you are a dancer "made of a venerable tree or of stone,"<sup>3</sup> the living original of Niobe, so that I wonder and say "You, too, must have had some quarrel with Leto, or else you would not have been naturally made of stone."

### 254.—BY THE SAME

You played in the ballet everything according to the story, but by overlooking one very important action you highly displeased us. Dancing the part of Niobe you stood like a stone, and again when you were Capaneus<sup>4</sup> you suddenly fell down. But in the case of Canace<sup>5</sup> you were not clever, for you had a sword, but yet left the stage alive, that was not according to the story

<sup>1</sup> Who fell from the scaling-ladder struck by lightning at the siege of Thebes.

<sup>2</sup> She killed herself when her incestuous attachment to her brother, Macareus, was discovered.

## GREEK ANTHOLOGY

### 265.—ΠΑΛΛΑΔΑ

Δάφνην καὶ Νιόβην ὠρχήσατο Μέμφις ὁ σιμός,  
ὥς ξύλινος Δάφνην, ὥς λίθινος Νιόβην.

R. Weynati, *A Oiapirei from the Greek Anthology*, οκκκ.

### 266.—ΛΟΤΚΙΔΑΙΟΥ

Λούεσθαί σε λέγουσι πολλὸν χρόνον, Ἡλιοδώρα,  
γραῖαν ἔτῳ ἑκατὸν μὴ καταλυομένην.  
πλὴν ἔγνωκα τίνος ποιεῖς χάριν ὥς ὁ παλαιὸς  
ἐλπίζεις Πελλας ἐφομένη νεύσαι.

### 267.—ΤΟΥ ΑΥΤΟΥ

Ἐρμολόγῃ τὸν ἱατρὸν ἰδὼν Διόφαντος ἐν ὕπνοις  
οὐκέτ' ἀνηγέρθη, καὶ περίαμμα φέρων.

cp. *Martial* vi. 63.

### 268.—ΤΟΥ ΑΥΤΟΥ

Τῷ Πισης μεδέοντι το κρανίον Ἀῦλος ὁ πύκτης,  
ἐν καθ' ἐν ἀθροίσας ὀστέον, ἀντιθεται.  
σωθεὶς δ' ἐκ Νεμέας, Ζεὺ δέσποτα, σοὶ τάχα θήσει  
καὶ τοὺς ἀστραγάλους τοὺς ἐτι λευπομένους.

### 269.—ΤΟΥ ΑΥΤΟΥ

Θεσσαλὸν ἵππον ἔχεις, Ἐρασίστρατε, ἀλλὰ σαλευσάι  
οὐ δύνατ' αὐτὸν ὅλης φαρμακα Θεσσαλίας,  
ὅντως δούριον ἵππου, δὲ εἰ Φρυγες εἴλκον ἅπαντες  
σὺν Δαναοῖς, Σκαιὰς οὐκ ἂν ἐσῆλθε πύλας·  
δὲ στήσας ἀνάθημα θεοῦ τίνος, εἰ προσέχεις μοι, 6  
τάς κριθὰς ποιεῖ τοῖς τεκνίοις πτισάνην.

## THE SATIRICAL EPIGRAMS

### 255.—PALLADAS

SNUB-NOSED Memphis danced the parts of Daphne<sup>1</sup> and Niobe, Daphne as if he were wooden, and Niobe as if he were of stone.

### 256.—LUCILIUS

THEY say you spend a long time in the bath Hellodora, an old woman of a hundred not yet retired from the profession. But I know why you do it. You hope to grow young, like old Pelias, by being boiled.

### 257.—BY THE SAME

DIOPHANTUS saw Hermogenes the doctor in his sleep and never woke up again, although he was wearing an amulet.

### 258.—BY THE SAME

AULUS the boxer dedicates to the Lord of Pisa<sup>2</sup> his skull, having collected the bones one by one. And if he escapes from Nemea, Lord Zeus, he will perchance dedicate to thee also the vertebrae he still has left.

### 259.—BY THE SAME

YOU have a Thessalian horse, Erasistratus, but all the magic of Thessaly cannot make him stir; truly a wooden horse which would never have got through the Scæan gates, if all the Trojans and Greeks together had dragged it. If you take my advice, put him up as a votive statue to some god and make his barley into gruel for your children.

<sup>1</sup> Changed into a laurel tree.      <sup>2</sup> The Olympian Zeus.

# GREEK ANTHOLOGY

## 260.—ΑΔΗΛΟΝ

Τοῦτο τὸ "οὐλεῦεν" εἶχες πάλαι, ἀλλὰ τὸ Βῆτα  
οὐκ ἐπυγινώσκω· Δέλτα γὰρ ἐγραφετο.

## 261.—ΑΔΗΛΟΝ

Τίδς Πατρικίου μάλα κόσμιος, θε διὰ Κύπριν  
οὐχ ὅσιν ἐτάρους πάντας ἀποστρέφεται

## 262.—ΑΔΗΛΟΝ

Αἰθερίην διὰ νύκτα νέοι κατάγουσι Σελήνην  
ἤθεοι Φαριῆς ἄνδιχα τεμνομένην.

## 263.—ΠΑΛΛΑΔΑ

Παύλῳ κωμωδῷ κατ' ὄναρ στὰς εἶπε Μένανδρος·  
"Οὐδὲν ἐγὼ κατὰ σοῦ, καὶ συ κακῶς με λέγεις."

## 264.—ΔΟΥΚΙΔΑΙΟΥ

Ποιήσας δαπάνην ἐν ὕπνοις ὁ φιλάργυρος "Ερμῶν  
ἐκ περιωδυνίας αὐτὸν ἀπηγγόνισεν.

## 265.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν ἐπ' ἀντελάβους ἄγεται στρατός, ἢ κυνομνίας,  
ἢ μύας, ἢ ψυλλῶν ἱππικὸν ἢ βατράχων,  
Γαίε, καὶ σὺ φοβοῦ μὴ καὶ σέ τις ἐγκαταλέξῃ,  
ὥς ἂν τῆς τούτων ἄξιον ὄντα μάχης  
εἰ δ' ἀρετῆς ἀνδρῶν ἄγεται στρατός, ἄλλο τι παῖζε· ὁ  
Ῥωμαίοις δ' οὐδεὶς πρὸς γεράνους πόλεμος.

<sup>1</sup> op. No. 387

<sup>2</sup> Selene (Moon) was the name of a courtesan. The words may mean "bring down the half-moon by magic," but as applied to Selene they have an improper meaning.

## THE SATIRICAL EPIGRAMS

### 260.—ANONYMOUS<sup>1</sup>

THE Ouleuon you had long ago, but I don't recognise the "b" (*bouleuon*, to be a senator), for it used to be written "d" (*douleuon*, to be a slave).

### 261.—ANONYMOUS

PATRICIUS' son is very well behaved, as he avoids all his fellows because of impure indulgence.

### 262.—ANONYMOUS

THE young men of Alexandria bring down Selene<sup>2</sup> divided in two in the ethereal night.

### 263.—PALLADAS

MENANDER, standing over the comedian Paulus in his sleep, said "I never did you any harm, and you speak me ill."

### 264.—LUCILIUS

HERMON the miser, having spent money in his sleep, hanged himself from vexation.

### 265.—BY THE SAME

IF an army is being led against locusts or dog-flies, or mice, or the cavalry of fleas or frogs, you too should be afraid, Caius, of someone enrolling you as being worthy of fighting with such foes. But if an army of brave men is being despatched, amuse yourself with something else, but the Romans do not fight against cranes.<sup>3</sup>

<sup>1</sup> i.e. the Romans are not like the Pygmies, who made war on cranes, so there is no chance of their requiring your services.

# GREEK ANTHOLOGY

## 266.—ΤΟΥ ΑΥΤΟΥ

Ψευδὲς ἔσοπτρον ἔχει Δημοσθενίς· εἰ γὰρ ἀληθὲς  
ἔβλεπεν, οὐκ ἂν ὅλως ἴθαιεν αὐτὸ βλέπειν.

## 267.—ΛΔΙΚΛΟΝ

Κερκίδος οὐ χρήξεις ὁ λογιστικὸς, οὐδὲ μέλει σοι·  
καὶ γὰρ ὑβασκύντως ῥίνα τρίπηχυι ἔχεις.

## 268.—ΑΔΑΟ

Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥίν' ἀπομύσσειν·  
τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μικροτέραν·  
οὐδὲ λέγει Ζεῦ σῶσον ἐὰν πταρῇ· οὐ γὰρ ἀκούει  
τῆς ῥινός· πολὺ γὰρ τῆς ἀκοῆς ὑπέχει.

## 269.—ΑΔΗΛΟΝ

Ὁ τοῦ Διὸς παῖς καλλίνικος Ἡρακλῆς  
οὐκ εἰμὶ Λούκιος, ἀλλ' ἀναγκάζουσι με

## 270.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Ἀναστασίου βασιλέως ἐν τῇ Εὐρίπῃ  
Εἰκόνα σοι, βασιλεῦ κοσμοφθόρε, τήνδε σιδήρου  
ἀνθεσαν, ὡς χαλκοῦ πολλὸν ἀτιμότερην,  
ἀντὶ φόνου, πενίης τ' ὀλοῆς, λιμοῦ τε, καὶ ὀργῆς,  
οἷς πάντα φθείρεις ἐκ φιλοχρημοσύνης.

<sup>1</sup> A lampoon on a statue of Hercules from which Commodus had removed the head and substituted his own, inscribing it "Lucus Commodus Hercules."

## THE SATIRICAL EPIGRAMS

### 266.—BY THE SAME

DEMOSTHENIS has a lying mirror, for if she saw the truth she would not want to look into it at all. .

### 267.—ANONYMOUS

You, Mathematician, don't require a measuring rod, and it is no concern of yours, for you have a nose three cubits long which no one grudges you.

### 268.—ANONYMOUS

PROCLUS cannot wipe his nose with his hand, for his arm is shorter than his nose, nor does he say "God preserve us" when he sneezes, for he can't hear his nose, it is so far away from his ears.

### 269.—ANONYMOUS

I "victorious Heracles the son of Zeus" am not Lucius but they compel me to be so.<sup>1</sup>

### 270.—ANONYMOUS

*On a Statue of the Emperor Anastasius on the Forum.<sup>2</sup>*

KING, destroyer of the world, they set up this iron statue of thee as being much less precious than bronze, in return for the bloodshed, the fatal poverty and famine and wrath, by which thou destroyest all things owing to thy avarice.

<sup>1</sup> A place in the Circus at Constantinople so called.



## GREEK ANTHOLOGY

### 271.—ΑΛΛΟ

Ἐγγύθι τῆς Σκύλλης χαλεπὴν στήσαντο Χάρυβδιν,  
 ἄγριον ὠμηστὴν τοῦτου Ἀναστίσιον.  
 δεῖδ' οὖτι καὶ σύ, Σκύλλα, τεαῖς φρεσὶ, μὴ σὲ καὶ αὐτὴν  
 βρώξῃ, χαλκείην δαίμονα κερματίσας.

### 272.—ΑΔΗΛΟΝ

Εἰς κιναιίδους

Ἀνέρας ἤρνησαντο, καὶ οὐκ ἐγένοντο γυναῖκες·  
 οὐτ' ἄνδρες γεγάασιν, ἐπεὶ πύθον ἔργα γυναικῶν·  
 οὔτε γυναῖκες ἔασιν, ἐπεὶ φύσιν ἔλλαχον ἀνδρῶν.  
 ἀνέρες εἰσὶ γυναιξί, καὶ ἀνδράσιν εἰσὶ γυναῖκες.

### 273.—ΑΔΗΛΟΝ

Χωλὸν ἔχεις τὸν νοῦν, ὥς τὸν πόδα· καὶ γὰρ ἀληθῶς  
 εἰκόνα τῶν ἐντὸς σὴ φύσις ἐκτὸς ἔχει.

### 274.—ΛΟΤΚΙΑΝΟΤ

Εἰπέ μοι εἰρομένω, Κυλλήνιε, πῶς κατέβαινεν  
 Λολλιανοῦ ψυχὴ δῶμα τὸ Φερσεφόνης;  
 θαῦμα μὲν, εἰ σιγῶσα τυχὸν δέ τι καὶ σὲ διδάσκειν  
 ἤθελε, φεῦ, κεινοῦ καὶ νέκυν ἀντιάσαι.

### 275.—ΑΠΟΛΛΩΝΙΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Καλλίμαχος τὸ κάθαρμα, τὸ παῖγριον, ὁ ξύλινος νοῦς·  
 αἴτιος ὁ γράφας Αἴτια Καλλίμαχος.

\* There must have actually been a statue of Sappho at the place.

\* Callimachus' chief poem, of which we now possess portions, was so called. I think this distich was very pro-

## THE SATIRICAL EPIGRAMS

### 271.—ANONYMOUS

Nigh to Scylla<sup>1</sup> they set up cruel Charybdis, this savage ogre Anastasius. Fear in thy heart, Scylla, lest he devour thee too, turning a brazen goddess into small change.

### 272.—ANONYMOUS

#### *On Cinaedi*

They denied their manhood and did not become women, nor were they born men, as they have suffered what women do, nor are they women, since a man's nature was theirs. They are men to women and women to men.

### 273.—ANONYMOUS

Your mind is as lame as your foot, for truly your nature bears outside the image of what is inside.

### 274.—LUCIAN

Tell me, I ask you, Hermes, how did the soul of Lolhanus go down to the house of Persephone? If in silence, it was a marvel, and very likely he wanted to teach you also something. Heavens, to think of meeting that man even when one is dead!

### 275.—APOLLONIUS (RHODIUS)

CALLIMACHUS the outcast, the butt, the wooden head<sup>1</sup>. The origin is Callimachus who wrote the *Origins*.<sup>2</sup>

bably written by Apollonius in the margin of an alphabetical dictionary in which stood *καλλισμα τὸ κέθαγμα κ. . . . τὸ πατριον καλὸταυτ' ὁ ξόλιμος ποίει*. This gives it more point.

# GREEK ANTHOLOGY

## 276.—ΛΟΤΚΙΑΛΙΟΤ

Εἰς φυλακὴν βληθεὶς ποτὲ Μάρκος ὁ ἀργός, ἐκοντί,  
ὀκνῶν ἐξελθεῖν, ὁμολόγησε φόνου.

## 277.—ΤΟΥ ΑΥΤΟΥ

Τῆς νυκτὸς τροχίσας ἐν ὕπνοις ποτὲ Μάρκος ὁ ἀργός,  
οὐκέτ' ἐκοιμήθη μὴ πάλι ποι τροχίσῃ.

## 278.—ΤΟΥ ΑΥΤΟΥ

Εἰς γραμματικὸν κερασφόρον

Ἐξω παιδεύεις Πάριδος κακὰ καὶ Μενελάου,  
ἐνδον ἔχων πολλοὺς σῆς Ἑλένης Πάριδας.

## 279.—ΤΟΥ ΑΥΤΟΥ

Οὐδεὶς γραμματικῶν δύναται ποτὲ <ἄρτιος> εἶναι,  
ὀργήν, καὶ μῆνιν, καὶ χόλον εὐθύς ἔχων.

## 280.—ΠΑΛΛΑΔΑ

Βέλτερον Ἠγέμονος ληστοκτόνου ἐς κρίσιν ἔλθεῖν,  
ἢ τοῦ χειρουργοῦ Γενναδίου παλάμας.  
ὅς μὲν γὰρ φονέας ὁσίως στυγέων κατατέμνει·  
ὅς δὲ λαβὼν μισθοὺς εἰς Αἴδην κατωγεῖ.

## 281.—ΤΟΥ ΑΥΤΟΥ

Εἰς Μάγνον ἰατροσοφιστήν

Μάγνης ὅτ' εἰς Ἀἴδην κατέβη, τρομέων Ἀλκιωνεύς  
εἶπεν· "Ἀναστήσω ἤλυθε καὶ νέκυας."

## THE SATIRICAL EPIGRAMS

### 276.—LUCILIUS

INDOLENT Marcus once, when cast into prison, confessed to a murder of his own accord, being too lazy to come out.

### 277.—By THE SAME

LAZY Marcus, having once run in his sleep, never went to sleep again lest he should chance to run once more.

### 278.—By THE SAME

*On a Cuckold Grammarian*

OUTRIVE you teach the woes of Paris and Menelaus, having at home plenty of Parises for your Helen.

### 279.—By THE SAME

NONE of the grammarians can ever be moderate, as from the very beginning he has wrath, and spite, and bile.<sup>1</sup>

### 280.—PALLADAS

BETTER to be judged by Hegemon, the slayer of robbers, than to fall into the hands of the surgeon Gennadius. For he executes murderers in just hatred, but Gennadius takes a fee for sending you down to Hades.

### 281.—By THE SAME

*On Magnus the Expert Physician*

WHEN Magnus went down to Hades, Pluto trembled and said "He has come to set the dead, too, on their legs."

<sup>1</sup> Alluding to the opening of the *Iliad*.

# GREEK ANTHOLOGY

282.—ΑΛΛΟ

Τοὺς καταλείψαντας γλυκερὸν φάος οὐκέτι θρηνώ,  
τοὺς δ' ἐπὶ προσδοκίῃ ζῶντας αἰεὶ θανάτου.

W. Cowper, *Works* (Glouce ed.), p. 501

283.—ΠΑΛΛΑΔΑ

Εἰς Δαμόνικον ὑπαρχον

Πολλοὶ πολλὰ λέγουσιν, ὅμιος δ' οὐ πάντα δύναται  
ῥήμασιν ἐξεῖπεῖν βεύματα σῶν παθέων·  
ἐν δ' ἐπὶ σοῦ παράδοξον ἐθαυμάσαμεν καὶ ἄπιστον,  
δάκρυα πῶς κλέπτων εἶχες ἐτοιμότατα.  
Χαλκίδος ἐκ γαίης ἀπαχάλκισε τὴν πόλιν ἡμῶν, 5  
κλέπτων, καὶ κλέπτων δάκρυσι κερδαλέοις.

284.—ΤΟΥ ΑΥΤΟΥ

Ἐκ γῆς Λωτοφάγων μέγας ὄρχαμος ἦλθε Λυκάων  
Χαλκίδος ἐκ γαίης ἀντιοχευόμενος.

285.—ΤΟΥ ΑΥΤΟΥ

Θηλυφανὲς παράδοξον ἐθαυμάσαμεν πάθος ἄλλο·  
ἔκλαιεν κλέπτων, κλεπτομένους ἐλεῶν,  
ὅς κλέπτων ἤγυνε, καὶ ἀγνεύων ἀπασύλα,  
μηδὲν ἔχων καθαρὸν, μηδὲ τὸ σῶμα ῥύπον.

<sup>2</sup> Chalcia in Euboea. Here it probably only means the Brazen land or the land of Avarice, for which the Chalcidians were famous. We need not suppose that this magistrate was a native of Chalcia. In the next epigram he is said to

## THE SATIRICAL EPIGRAMS

### 282.—ANONYMOUS

I LAMENT no longer those who have left the sweet daylight, but those who ever live in expectation of death.

### 283.—PALLADAS

*On Demonicus the Prefect*

MANY people say many things, but yet they cannot express in words all the currents of your vices. But there is one strange and incredible thing I marvelled at in you how, while you were stealing, you had tears ready to hand. Coming from the land of Chalcis<sup>1</sup> he deprived our city of brass, stealing and stealing with profitable tears.

### 284.—BY THE SAME

*On the Same*

FROM the land of the Lotophagi came the great leader Lycaon, from the land of Chalcis contrarius more futurus.<sup>2</sup>

### 285.—BY THE SAME

*On the Same*

WE marvelled at another strange, effeminate characteristic. He wept while stealing, pitying those he was robbing, he who, while robbing, observed ceremonial purity, and while thus affecting purity went on despoiling, a man with nothing clean about him, not even his person free of dirt.

come also from the Lotos-eaters' land, which was placed in North Africa.

<sup>1</sup> In the last word there is a play on Antioch. The prefect is here, I suppose, called Lycaon as being wolfish.

# GREEK ANTHOLOGY

## 286.—ΤΟΥ ΑΥΤΟΥ

Οὐδέν γυναικὸς χεῖρον, οὐδὲ τῆς καλῆς  
 δούλοι δὲ χεῖρον οὐδέν, οὐδὲ τοῦ καλοῦ  
 χρήσεις ὅμως οὖν τῶν ἀναγκαίων κακῶν,  
 εὖνουν νομίζεις δούλον εἶναι δεσπότη;  
 καλὸς δ' ἂν εἴη δούλος ὁ τὰ σκέλη κλύσας.

## 287.—ΤΟΥ ΑΥΤΟΥ

Ὁ τὴν γυναῖκα τὴν ἄμορφον δυστυχῶν,  
 λίχνους ἀνάψας ἐσπέρας σκότος βλέπει.

## 288.—ΤΟΥ ΑΥΤΟΥ

Κουρεὺς καὶ ραφιδεὺς κατεναντίον ἤλθου ἠγῶνος,  
 καὶ τάχα νικῶσι τὸ ξυρὸν αἱ ραφίδες.

## 289.—ΤΟΥ ΑΥΤΟΥ

ὦ τῆς ταχίστης ἀρπαγῆς τῆς τοῦ βλοῖ  
 ἀνὴρ δανειστής, τῶν χρόνων γλύφων τόκους,  
 τέθυκεν εὐθὺς ἐν ῥοπῆς καιρῷ βραχεῖ,  
 ἐν δακτύλοισι τοὺς τοκούς σφίγγων ὅτι.

## 290.—ΤΟΥ ΑΥΤΟΥ

Δακτυλικὴν ψῆφόν τις ἔχων πέρι δάκτυλα χειρῶν  
 ψῆφω τοῦ θανάτου προῦλαβεν εἰς αἶδην.  
 ἔη δ' ἡ ψῆφος νῦν τοῦ ψηφίζοντος ἐρήμη,  
 ψυχῆς ἀρπαγίμης ἔνθεν ἐλαυνομένης.

<sup>1</sup> A verse of Menander, etc.

<sup>2</sup> And consequently was incapable of doing any mischief

<sup>3</sup> He seems to be ridiculing a barber whose razors were blunt.

<sup>4</sup> He must have been counting out the money with his left hand and marking down the amount with his right.

## THE SATIRICAL EPIGRAMS

### 286.—BY THE SAME

"NOTHING is worse than a woman, even a good one",<sup>1</sup> and nothing is worse than a slave, even a good one. But still one requires necessary evils. Do you suppose a slave bears his master affection? A good slave would be he who broke both his legs.<sup>2</sup>

### 287.—BY THE SAME

He who is cursed with an ugly wife sees darkness when he lights the lamps in the evening.

### 288.—BY THE SAME

A barber and a tailor came to blows with each other, and soon the needles got the better of the razor.<sup>3</sup>

### 289.—BY THE SAME

O swiftest ravishment of life! A money-lender, while marking down on his tablets the interest of years, died instantly in the space of a moment, still grasping his interest in his fingers.<sup>4</sup>

### 290.—BY THE SAME

ONE holding in his fingers a reckoning counter for the fingers went by the counter-vote<sup>5</sup> of death in double-quick time to Hades. The counter now lives bereaved of the reckoner, whose soul is rapidly driven from hence.<sup>6</sup>

<sup>1</sup> There is a play on the two senses of *prophos*, "vote" and "counter."

<sup>2</sup> This epigram seems to refer to the same incident as the preceding, but is very obscure. Pallasus evidently uses *δακτυλῶν ψήφος* in some sense that eludes us. What, again, is the point of his saying that the counter (or vote) is alive?



## GREEK ANTHOLOGY

### 291.—ΤΟΥ ΑΥΤΟΥ

Τί ὠφέλησας τὴν πόλιν στίχους γράφων,  
χρυσὸν τοσοῦτον λαμβανὼν βλασφημίας,  
πωλῶν λιμβους, ὥς ἔλαιον ἔμπορος;

### 292.—ΤΟΥ ΑΥΤΟΥ

Εἰς τινα φιλόσοφον γινόμενον ὑπαρχον πόλεως ἐπὶ  
Παλαιντιανῶν καὶ Βύλεντος

Ἄντυγος οὐρανήης ὑπερήμενος, ἐς πάθον ἦλθας  
ἄντυγος ἀργυρέης· αἰσχρὸς ἀπειρέσιον  
ἦσθ' ὅτε κρείσσων· αὐθις δ' ἐγένου πολὺ χείρων.  
δεῦρ' ἀνάβηθι κάτω· νῦν γὰρ ἄνω κατέβης.

### 293.—ΤΟΥ ΑΥΤΟΥ

Ἴππου ὑποσχόμενός μοι Ὀλύμπιος ἤγαγεν οὐραν,  
ἧς ὀλυγοδρανέων ἵππου ἀπεκρέματα.

### 294.—ΔΟΤΚΙΛΛΙΟΥ

Πλοῦτον μὲν πλουτοθίντας ἔχεις, ψυχὴν δὲ πένητος,  
ὦ τοῖς κληρονόμοις πλουσιε, σοὶ δὲ πένης.

### 295.—ΤΟΥ ΑΥΤΟΥ

Εἴ τιν' ἔχεις Διόνυσον ἐνὶ μεγάροισι τεοῖσι,  
τὸν κισσὸν ἀφελών, θριδακῶν φύλλοις στεφάνωσον.

<sup>1</sup> i.e. the official carriage.

<sup>2</sup> The last line is merely a very frigid repetition of the opinion that the philosopher (by some said to be Themistius) demeaned himself by accepting office.

## THE SATIRICAL EPIGRAMS

### 291.—BY THE SAME

WHAT good do you do to the city by writing verses, getting so much gold for your shadders, selling iambic verses as a soapman sells oil?

### 292.—BY THE SAME

*On a certain Philosopher who became Prefect of Constantinople in the reign of Valentinian and Valens*

Thou, seated above the heavenly wheel, hast desired a silver wheel.<sup>1</sup> Oh, infinite shame! Erst thou wast of higher station and hast straight become much lower. Ascend, utter to the depths, for now thou hast descended to the depths.<sup>2</sup>

### 293.—BY THE SAME

OLYMPIOS promised me a horse, but brought me a tail from which hung a horse at its last gasp.

### 294.—LUCILIUS

Thou hast the wealth of a rich man, but the soul of a pauper, thou who art rich for thy heirs and poor for thyself.

### 295.—BY THE SAME

If thou hast any Dionysus in thy house, take off the ivy from his head and crown him with lettuce leaves.<sup>3</sup>

<sup>1</sup> Addressed to a man who had given him bad wine. Lettuce, I suppose, because the wine was like vinegar.  
cp. No. 396.

# GREEK ANTHOLOGY

## 296.—ΤΙΜΩΝΟΣ

Εἰς Κλεάνθην

Τίς δ' οὗτος κτίλος ὃς ἐπιπωλεῖται στιχας ἀνδρῶν;  
μολύτης, ἐπέων λιθος Ἄσσιος, ὄλμος ἀτολμος.

## 297.—ΛΔΙΛΑΟΝ

Εἰς γυναῖκα μεθυστρίδα

- α. Πῶς φιλέεις, ὦ μήτηρ, ἐμοῦ πλέον νίκος οἶνον;  
δὸς πιέειν οἶνοιο, ἐπεὶ γάλα τὸ πρὶν ἔδωκας.  
β. Ὡ παῖ, σὴν μὲν δίψαν ἐμὸν γάλα τὸ πρὶν ἔπασσε·  
νῦν ἴθι πῖνε ὕδωρ, καὶ παῖσο δίψαν ἐοῖο.

## 298.—ΑΛΛΟ

Δέρκεο πῶς διψῶν νιὸς χέρα μητέρι τείνει  
ἢ δὲ γυνή, ἅτε πᾶσα γυνή, κεκρατημένη οἴνω,  
ἐν λαγύνῳ πίναυσα, τόδ' ἔννεπε λοξὸν ἰδοῦσα·  
"Ἐκ βρόχθου δλιγοῖο τί σοι δῶ, τέκνον ἐμεῖο;  
ξέστας γὰρ τριάκοντα μόνους λώγυνός γ' ὕδωρ χωρεῖ." ε

"Μήτηρ, μητρυνῆς χαλεπὸν τρόπον ἀντικρατοῦσα,  
ἀμπέλου ἡδυτατῆς τάδε δάκρυα δός μοι ἀφύσσειν."

"Μήτηρ ἐμῇ, δύσμητηρ, ἀπηνέα θυμὸν ἔχουσα,  
εἰ φιλέεις με τὸν υἱά, δίδου με τι τυτθὸν ἀφύσσειν."

## 299.—ΠΑΛΛΑΔΑ

Ἵβριζεις· τί τὸ θαῦμα; τί δυσχερές, ἀλλὰ φέρω σε·  
τίων γὰρ Ἵβριζόντων ἡ θρασύτης κόλασις.

## THE SATIRICAL EPIGRAMS

### 296.—TIMON

#### *On Cleantes the Philosopher*

Who is this who like a ram stalks through the ranks of men, a slow-coner, an Arabian mill-stone of words, a spiritless clock?

### 297.—ANONYMOUS

#### *On a Tippling Old Woman<sup>1</sup>*

*A* How is it, mother, that thou lovest wine more than me, thy son? Give me wine to drink since once thou didst give me milk. *B.* My son, my milk once stilled thy thirst, but now drink water and still thy own thirst.

### 298.—ANONYMOUS

See how the son athirst reaches out his hand to his mother, and the woman, being a thorough woman, overcome by wine, drinking from a jar, spoke thus, looking askance. "How shall I give thee to drink, my son, from a little droppie, for this jar holds but thirty pints."

"Mother, who hast rather the harsh nature of a step-mother, give me to quaff these tears of the sweetest vine."

"Mother, evil mother, pitiless at heart, if thou lovest me, thy son, give me but a little to quaff."

### 299.—PALLAGAS

Thou waxest wanton! What wonder? Does it distress me? No, I bear with thee. For the boldness of the wanton is their punishment.

<sup>1</sup> These and the following verses (No. 298) seem to have been inspired by a picture.

# GREEK ANTHOLOGY

## 300.—ΤΟΥ ΑΥΤΟΥ

Πολλά λαλεῖς, ἄνθρωπε, χαμαὶ δὲ τίθῃ μετὰ μικρόν.  
σίγα, καὶ μελέτα ζῶν ἔτι τον θάνατον.

## 301.—ΤΟΥ ΑΥΤΟΥ

Ἥλιος ἀνθρώποις αὐγῆς θεός· εἰ δὲ καὶ αὐτὸς  
ὑβρίζειν φαίνων, οὐδὲ τὸ φῶς ἐπόθουν.

## 302.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐμέ, τὴν πενίην δὲ καθύβρισας· εἰ δὲ καὶ ὁ Ζεὺς  
ἦν ἐπὶ γῆς πτωχός, καὐτὸς ἔπασχεν ὕβριν.

## 303.—ΤΟΥ ΑΥΤΟΥ

Εἰ πένομαι, τί πάθω; τί με μισεῖς οὐκ ἀδικοῦντα;  
πταιῖσμα τόδ' ἐστὶ Τύχης, οὐκ ἀδίκημα τρόπων.

## 304.—ΤΟΥ ΑΥΤΟΥ

Πάντες μὲν δειλοὶ καὶ ἀλαζονες εἰσὶ, καὶ εἴ τι  
ἐν τοῖς ἀνθρώποις ἄλλο πέφυκε πάθος·  
ἀλλ' ὁ λογισμὸν ἔχων τῷ πλησίον οὐκ ἀναφαίνει,  
ἐνδον ἀποκρύπτων τῇ συνέσει τὸ πάθος.  
σῆς δὲ θύρα ψυχῆς ἀναπέπταται· οὐδὲνα λήθεις  
οὔτε καταπτήσων, οὔτε θρασυνόμενος.

## 305.—ΤΟΥ ΑΥΤΟΥ

Τέκνον ἀναιδείης, ἀμαθέστατε, θρέμμα μορίης,  
εἰπέ, τί βραθυῆ μηδὲν ἐπιστάμενος,

## THE SATIRICAL EPIGRAMS

### 300.—By THE SAME

THOU speakest much, O man, but in a little thou shalt be laid on the ground. Silence and while thou yet livest meditate on death.

### 301.—By THE SAME

THE Sun to men is the god of light, but if he too were insolent to them in his shining, they would not desire even light.

### 302.—By THE SAME

THOU hast not insulted me, but my poverty; but if Zeus dwelt on earth in poverty, he himself also would have suffered insult.

### 303.—By THE SAME

IF I am poor, what shall it harm me? Why dost thou hate me who do no wrong? This is the fault of Fortune, not a vice of character

### 304.—By THE SAME

ALL are cowards and braggarts and whatever other fault there may be among men, yet he who has reason does not expose his fault to his neighbour, but in his wisdom hides it within. But thy soul's door is flung wide open, and it is evident to all when thou crouchest in terror or art too brazen.

### 305.—By THE SAME

CHILD of shamelessness most ignorant of men, nursing of folly, tell why dost thou hold thy head high, knowing nothing? Among the grammarians

## GREEK ANTHOLOGY

ἐν μὲν γραμματικοῖς ὁ πλατωνικός· ἂν δὲ Πλά-  
τωνος

δόγματί τις ζητῇ, γραμματικὸς σὺ πάλιν.  
ἔξ ἑτέρου φεύγεις ἐπὶ θάτερον· οὔτε δὲ τέχνην  
οἶσθα γραμματικὴν, οὔτε πλατωνικὸς εἶ.

5

### 306.—ΤΟΥ ΑΥΤΟΥ

\* Ἄν μετ' Ἀλεξάνδρειαν εἰς Ἀντιόχειαν ἀπέλθῃς,  
καὶ μετὰ τὴν Συρίην Ἰταλίας ἐπιβῇς,  
τῶν δυνατῶν οὐδεὶς σε γαμήσει· τοῦτο γὰρ αἰεὶ  
οἰομένη πηδᾷς εἰς πόλιν ἐκ πόλεως

### 307.—ΤΟΥ ΑΥΤΟΥ

Τῶν ἔχεις τὸν Ἐρωτα, γυναῖκα δὲ τὴν Ἀφροδίτην  
οὐκ ἀδίκως, χαλκεῦ, τὸν πόδα χαλὸν ἔχεις.

### 308. ΛΟΤΚΙΛΛΙΟΥ

Τὸν πόδα τῇ βελόνῃ τρυπῶν Κλεόνικος ὁ λεπτός,  
αὐτὸς ἐτρύπησεν τῷ ποδὶ τὴν βελόνην.

### 309.—ΤΟΥ ΑΥΤΟΥ

Θαρσύμαχε, πλοῦτον πολλὸν ὥλεσας ἔξ ἐπιβουλῆς,  
εἰς οὐδὲν δ' ἤκεις ἄθλιος ἄξαπίνης,  
φεισάμενος, δαυίσας, τοκίσας τόκον, ὑδροποτήσας,  
παλλάκι μὴδὲ φαγών, ὥστε τι πλαῖον ἔχειν  
ἄλλ' εἰ μοι λογίσαιο τὰ πεινῆν καὶ τότε καὶ νῦν,  
οὐδὲν ἔλαττον ἔχεις ὢν τότ' ἔδοξας ἔχειν.

6

### 310.—ΤΟΥ ΑΥΤΟΥ

\* Ἠγόρασας πλοκάμους, φῦκος, μέλι, κηρόν, ὀδόντας·  
τῆς αὐτῆς δαπάνης ὄψιν ἂν ἠγόρασας.

## THE SATIRICAL EPIGRAMS

thou art the Platonist, and if anyone enquire as to Plato's doctrines thou art again a grammarian. From one thing thou takest refuge in another, and thou neither knowest the Art of Grammar nor art thou a Platonist.

### 306.—BY THE SAME

THOUGH you leave Alexandria for Antioch, and after Syria land in Italy, no man in power will ever wed you. The fact is you always are fancying that some one will, and therefore skip from city to city

### 307.—BY THE SAME

YOUR son is called Eros and your wife Aphrodite, and so, blacksmith, it is quite fair you should have a lame leg.<sup>1</sup>

### 308.—LUCILIUS

LEAN Cleonicus, making a hole in his foot with the needle, himself made a hole in the needle with his foot.<sup>2</sup>

### 309.—BY THE SAME

THRASYMACHUS, you lost great wealth by a plot, and, poor fellow, you have suddenly come to naught after all your economising, lending, exacting interest, drinking water, often not even eating, so as to have a little more money. But if you calculate what starvation was then and what it is now, you have no less now than you then seemed to have

### 310.—BY THE SAME

You bought hair, rouge, honey, wax, and teeth. For the same outlay you might have bought a face.

<sup>1</sup> i.e. like Hephaestus.

<sup>2</sup> cp. No. 102.



## GREEK ANTHOLOGY

### 311.—ΤΟΥ ΑΥΤΟΥ

Οὕτως ἔστ' ἀργὸς Πανταίνετος, ὥστε πυρέξας  
μηκέτ' ἀναστήναι παντὸς ἐδεῖτο θεοῦ.  
καὶ νῦν οὐκ ἐθέλων μιν ἐγείρεται, ἐν δέ οἱ αὐτῷ  
κωφὰ θεῶν ἀδίκων οὐατα μεμφόμενος.

### 312.—ΤΟΥ ΑΥΤΟΥ

Οὐδενὸς ἐνθάδε νῦν ταθνηκότος, ὃ παραδύτα,  
Μάρκος ὁ ποιητὴς φκοδόμηκε τάφον,  
καὶ γρύψας ἐπιγράμμα μονόστιχον, ὡδ' ἐχάραξε·  
"Κλαύσατε δωδεκέτη Μάξιμον ἐξ Ἑφέσου."  
οὐδὲ γὰρ εἶδον ἐγὼ τινα Μάξιμον· εἰς δ' ἐπίδειξιν δ  
ποιητοῦ κλαίειν τοῖς παριοῦσι λέγω.

### 313.—ΤΟΥ ΑΥΤΟΥ

Ἀργυρὴν λιμῷ τις, ἐς εἰλαπίνην με καλέσσας,  
ἔκτανε, πειναλέους τοὺς πίνακας προφέρων.  
ὀχθήσας δ' ἄρ' ἔειποι ἐν ἀργυροφειγγεῖ λιμῷ·  
"Ποῦ μοι χορτασίη ὀστρακίωνων πινάκων;"

### 314.—ΤΟΥ ΑΥΤΟΥ

Ἐξήτουν πινάκων πόθεν οὐνομα τοῦτο καλέσσω,  
καὶ παρὰ σοι κληθεῖς, εὖρον ὅθεν λέγεται.  
πείνης γὰρ μεγάλης μεγάλους πίνακας παρέθηκες,  
ὄργανα τοῦ λιμοῦ πειναλέους πίνακας.

### 315.—ΤΟΥ ΑΥΤΟΥ

Εἰσίδεν Ἀντίοχος τὴν Λυσιμάχου ποτὲ τύλην,  
κοῦκέτι τὴν τύλην εἰσίδε Λυσίμαχος.

## THE SATIRICAL EPIGRAMS

### 311.—BY THE SAME

PANTAENETUS is so lazy that when he fell sick of a fever he prayed to every god never to get up again. And now he leaves his bed unwillingly, and in his heart blames the deaf ears of the unjust gods.

### 312.—BY THE SAME

THOUGH there is no one dead here now, O passer-by, Marcus the poet built a tomb here, and writing an inscription of one line as follows, engraved it "Weep for twelve year old Maximus from Ephesus." I (says the tomb) never even saw any Maximus, but to show off the poet's talent I bid the passer-by weep.<sup>1</sup>

### 313.—BY THE SAME

ONE, bidding me to a banquet, killed me with silver hunger, serving famished dishes. And in wrath I spoke amid the silver sheen of hunger "Where is the plenty of my earthenware dishes?"

### 314.—BY THE SAME

I sought whence I should say the word *pinakes* (dishes) was derived, and on being invited by you I found out why they are so called. For you placed before me great *pinakes* of great *pains* (hunger), famished dishes, instruments of famine.

### 315.—BY THE SAME

ANTIOCHUS once set eyes on Lysimachus cushion, and Lysimachus never set eyes on it again.

<sup>1</sup> This phrase in Greek has also the sense of "to send to the deuce."

## 316.—ΑΛΛΟ

Εἰς ἱερόν ποτ' ἀγῶνα Μίλων μόνος ἦλθ' ὁ παλαιστής  
 του δ' εὐθύς στεφανοῦν ἀθλοθέτης ἐκάλει.  
 προσβαινων δ' ὤλισθαν ἐπ' ἰσχίον αἱ δ' ἐβόησαν  
 τοῦτον μὴ στεφανοῦν, εἰ μόνος ὦν ἔπεσεν.  
 ἀνστὰς δ' ἐν μέσσοις ἀντέκραγεν "(ὅ)χι τρί' ἐστίν 5  
 ἐν κείμεναι· λοιπὸν τάλλα μέ τις βαλέτω"

## 317.—ΠΑΛΛΑΔΑ

Ἀντίσπαστον ἐμοί τις ὄνοι μακρόθυμον ἔδωκεν,  
 τῶν βασταζομένων ὄρμοι· ὁδοιπορίας,  
 νύδον τῆς βραδυτήτος ὄνον, πόνον, ὄκνον, ὄνειρον,  
 τῶν ἀνακαμπουπτῶν ὑστάτιον πρότερον.

## 318. ΦΙΛΟΔΗΜΟΣ

Ἀντικράτης ἴδει τὰ σφαιρικὰ μᾶλλον Ἀράτοι  
 πολλῶ, τὴν ἰδίην δ' οὐκ ἐνόει γένεσιν  
 διαστάζειν γὰρ ἔφη, πότερ' ἐν κριῶ γεγένηται  
 ἢ διδύμοις, ἢ τοῖς ἰχθύσιν ἀμφοτέροις 5  
 εὔρηται δὲ σαφῶς ἐν τοῖς τρισί· καὶ γὰρ ὀχευτῆς  
 καὶ μωρος μαλακός τ' ἐστὶ καὶ ὀψοφάγος.

## 319.—ΑΤΤΟΜΕΔΟΝΤΟΣ

Ἀνθρακίων δέκα μέτρα φέρων, ἔσο καὶ σὺ πολίτης  
 ἦν δὲ καὶ ὅν ἀγάγης, αὐτὸς ὁ Τριπτόλεμος.

<sup>1</sup> To win the match one had to throw one's adversary three times.

<sup>2</sup> The metrical foot *antiphrasis* was so called because it was composed of an iambus and a trochee, which have opposite movements.

## THE SATIRICAL EPIGRAMS

### 316.—ANONYMOUS

MILTO the wrestler was once the only one who came to the sacred games, and the steward of the games called him to crown him at once. But as he was approaching he slipped and fell on his back, and the people called out: "Do not crown this man, as he got a fall when he was alone!" But he, standing up in their midst, shouted back: "Are there not three falls?<sup>1</sup> I fell once, now let someone give me the other two."

### 317.—PALLADAS

SOMEONE gave me a long-suffering donkey that moves backwards as much as forward<sup>2</sup> their journey's haven to those who ride on it; a donkey, the son of slowness, a labour, a deny, a dream,<sup>3</sup> but first instead of last<sup>4</sup> for those who are retiring.

### 318.—PHILODEMUS

ANTICRATER knew the constellations much better than Aratus, but could not tell his own nativity, for he said he was in doubt whether he was born in the Ram or the Twins, or in both the Fishes. But it was clearly found to be in all three, for he is a tupper and a fool, and effeminate, and fond of fish.<sup>5</sup>

### 319.—AUTOMEDON

If you bring ten sacks of charcoal you, too, will be a citizen, and if you bring a pig, also, you will be

<sup>1</sup> These are puns that cannot be reproduced.

<sup>2</sup> Here there is a play on the figure of speech *anastrophe*, or inversion of words.

<sup>3</sup> An *malakos* certainly refers to *δίδυμοι* (= *Gemini* and *testiculi*) I think both *δευτέρης* and *μωρός* must refer to the Ram.

## GREEK ANTHOLOGY

δεῖ δὲ καὶ Ἡρακλείδῃ ὑφηγητῇρι δοθῆναι  
 ἢ καυλοῦς κράμβης, ἢ φακόν, ἢ κοχλίας.  
 ταῦτ' ἔχε, καὶ λέγε σαυτὸν Ἐρεχθέα, Κέκροπα,  
 Κόδρον,  
 ὃν κ' ἐθέλῃς· οὐδεὶς οὐδὲν ἐπιστρέφεται.

### 320 --ΑΡΙΨΕΝΤΑΡΙΟΤ

Ἀντιγόνην ἔστεργε Φιλόστρατος· ἦν δὲ παλαισταῖς  
 ὁ τλήμων Ἴρου πεντε πενιχρότερος.  
 εὔρε δ' ὑπὸ κρυμοῦ γλυκὺ φάρμακον· ἀντία γὰρ σχῶν  
 γούνατ' ἐκοιμήθη, ξεῖρε, μετ' Ἀντιγόνης.

### 321.—ΦΙΛΙΠΠΟΤ

Γραμματικοὶ Μώμου στυγίου τέκνα, σῆτες ἀκανθῶν,<sup>1</sup>  
 τελχίνες βίβλων, Ζηνοδότου σκύλακες,  
 Καλλιμάχου στρατιῶται, ὃν ὡς ὄπλον ἔκτανύσαντες,  
 οὐδ' αὐτοῦ κείνου γλώσσαν ἀποστρέφετε,  
 συνδέσμων λυγρῶν θηρήτορες, οἷς τὸ "μῖν" ἢ "σφῖν" ο  
 εὔαδε, καὶ ζητεῖν εἰ κύνας εἶχε Κύκλωψ,  
 τρίβοισθ' εἰς αἰῶνα κατατρύζοντες ἀλιτράι  
 ἄλλων· ἐγὼ δ' ἡμᾶς ἰὼν ἀποσβέσατε.

### 322 —ΑΝΤΙΦΑΝΟΤΣ

Γραμματικῶν περίεργα γένη, ριζώριχα μούσης  
 ἀλλαστρίης, ἀνυχεῖς σῆτες ἀκανθοβίβηται,

<sup>1</sup> So Benliger, ἀπάντων ΜΝ. cp. Nos. 322 and 347.

<sup>1</sup> Ancient Athenian heroes

<sup>2</sup> He is satirizing the faculty with which the Athenians granted citizenship.

## THE SATIRICAL EPIGRAMS

Triptolemus himself, and to Heracles your introducer must be given either some cabbage castocks, or lentils, or anans. Have these with you and call yourself Brechtheus, Cecrops, Cedrus,<sup>1</sup> whoever you like, no one minds a rap about it.<sup>2</sup>

### 320.—ARGENTARIUS

PHILOSTRATUS loved Antigone. He was poorer by five cubits, poor fellow, than Irus. The cold, however, taught him a sweet remedy, for tucking up his knees (with *anus gonata*) he slept so, stranger, with Antigone.

### 321.—PHILIPPUS

GRAMMARIANS, ye children of Stygian Momus, ye book-worms feeding on thorns,<sup>3</sup> demon foes of books, dogs of Zenodotus,<sup>4</sup> soldiers of Callimachus<sup>5</sup> from whom, though you hold him out as a shield, you do not refrain your tongue, hunters of melancholy conjunctions who take delight in *mn*<sup>6</sup> and *sphn*<sup>6</sup> and in enquiring if the Cyclops had dogs, may ye wear yourselves away for all eternity, ye wretches, muttering noise of others, then come and quench your venom in me.

### 322.—ANTIPHANES

How curious race of grammarians, ye who dig up by the roots the poetry of others; unhappy book-worms that walk on thorns, defilers of the great,

<sup>1</sup> On thorny passages of authors, as we should say

<sup>2</sup> The celebrated grammarian

<sup>3</sup> Callimachus is a difficult poet, owing to his recondite learning. <sup>4</sup> Obsolete pronouns.

## GREEK ANTHOLOGY

τῶν μεγάλων κηλίδες, ἐπ' Ἡρίννη δὲ κομῶντες,  
 πικροὶ καὶ ξηροὶ Καλλιμάχου πρόκυνες,  
 ποιητῶν λῶβαι, παισι σκότος ἀρχομένοισιν,  
 ἔρροιτ', εὐφώνων λαθροδύκναι κόριες.

5

### 323.—ΠΑΛΛΑΔΑ

Ῥῶ καὶ Λαίμβδα μόνον κόρακας κολικῶν διορίζει·  
 λοιπὸν ταῦτο κοραξ βωμολόχος τε κόλαξ.  
 τοῦνεκά μοι, βέλτιστε, τοδε ζῶον παφύλαξο,  
 εἰδὼς καὶ ζωντῶν τοὺς κόλακας κόρακας.

### 324.—ΑΤΤΟΜΕΔΟΝΤΟΣ

α. Δέξαι, Φοῖβε, τὸ δεῖπνον, ὃ σοι φέρω. β. Ἦν τις  
 ἔασθ',  
 δέξομαι. α. Εἴτα φοβῇ καὶ σύ τι, Λητοῖδι;  
 β. Οὐδένα τῶν ἄλλων, πλὴν Ἄρριον· οὗτος ἔχει  
 γάρ  
 ἄρπαγος ἱκτίνου χεῖρα κραταιοτέρην,  
 ἀκνίσου βωμοῖο νεωκορος· ἦν τελέσθ' δὲ  
 τὴν πομπήν, ἄρας ἄχεθ' ἅπαντα πάλιν.  
 ἐν Διὸς ἁμβροσίῃ πολλὴ χάρις· εἰς γὰρ ἂν ὑμέων  
 ἦμην, εἰ λιμοῦ καὶ θεὸς ᾔσθανετο.

5

### 325.—ΤΟΥ ΑΥΤΟΥ

Ἐχθρὸς δειπνήσας τράγεον πόδα, καὶ δεκαταῖον  
 κανναβίλης κράμβης μήλινον ἰσπάραγον,  
 εἰπεῖν τὸν καλέσαντα φυλάσσομαι· ἔστι γὰρ ὄξυς,  
 καὶ φόβος οὐχ ὁ τυχῶν μὴ με πάλιν καλέσθ'.

<sup>1</sup> She was reckoned among the Alexandrian poets, and hence is mentioned here together with Callimachus.

<sup>2</sup> i.e. not, like other crows, the dead.

## THE SATIRICAL EPIGRAMS

proud of your Erinna,<sup>1</sup> bitter and dry dogs set on by Calhinaechus, bane of poets, darkness to little beginners, away with you, bugs that secretly bite the eloquent.

### 323.—PALLADAS

*Corakes* (crows) and *colakes* (flatterers) are only distinguished by *Rho* and *Lambda*. Therefore a crow and a lick-spittle flatterer are the same thing. So, my good sir, beware of this beast, knowing that flatterers are crows that pick the living too.<sup>2</sup>

### 324 AUTOMEDON

*A* Accept, Phoebus, the supper I bring thee. *B*. I will accept it if someone lets me. *A* Then, Son of Leto, is there something that thou too dost fear? *B*. No one else but only *Arctus*, for he, that ministrant of an altar that smells not of fat,<sup>3</sup> has a more powerful claw than a robber-bawk, and once he has celebrated the procession<sup>4</sup> he walks back carrying off everything. There is great virtue in Jove's ambrosia, for I should be one of you<sup>5</sup> if a god, too, could feel hunger.

### 325.—BY THE SAME

HAVING supped yesterday on a leg of an old goat and the yellow stalk, ten days old, of a cabbage like hemp, I am shy of mentioning the man who invited me, for he is short-tempered, and I am not a little afraid of his asking me again.

<sup>1</sup> Because he carries all the meat away and never lets the altar smell of fat.

<sup>2</sup> A procession accompanying a victim for sacrifice.

<sup>3</sup> A mortal and liable to die of starvation.



# GREEK ANTHOLOGY

## 320.—ΤΟΥ ΑΥΤΟΥ

Πώγων, καὶ λασιαὶ μηρῶν τρίχες, ὡς ταχὺ πάντα  
 ὁ χρόνος ἀλλάσσει· Κόννιχε, τοῦτ' ἐγένεοι.  
 οὐκ ἔλαγον; "Μὴ πάντα βαρὺς θέλε μηδὲ βίναυτος  
 εἶναι καὶ κάλλους εἰσὶ τινες Νεμέσεις."  
 ἦλθες ἔσω μύνδρης, ὑπερηφανέ· νῦν ὅτι βούλει  
 αἰδάμεν· ἀλλ' ἐξῆν καὶ τότ' ἔχειν σε φρένας.

## 327 -ΑΝΤΙΠΑΤΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τὴν ξερὴν ἐπὶ νῶτα Λυκαινίδα, τὴν Ἀφροδίτης  
 λώβην, τὴν ἐλαφροῦ παντὸς ἀπυγοτέρην,  
 αἰπόλος ἢ μαθύνων οὐκ ἂν ποτε, φασί, συνφέρει,  
 γοῖ, γοῖ. τοιαῦται Σιδονίων ἄλοχοι.

## 328.—ΝΙΚΑΡΧΟΥ

Τὴν μίαν Ἑρμογένης κἀγὼ ποτὶ καὶ Κλεόβουλος  
 ἤγομεν εἰς κοινὴν κύπριν Ἀριστοδίκην·  
 ἦς ἔλαχοι μὲν ἐγὼ πολλὴν ἄλλα ναιέμεν αὐτός·  
 εἰς γὰρ ἦν, οὐ πάντες πάντα, διειλόμεθα.  
 Ἑρμογένης δ' ἔλαχε στυγαρὸν δόμον εὐρώοντα,  
 ὅστατον, εἰς ἀφανῆ χώρον ὑπερχόμενος,  
 ἐνθ' ἄκται νεκύων, καὶ ἔρινοι ἠνεμόεντες  
 δινεῦνται πνοιῇ δυσκελεύων ἀνέμων.  
 Ζῆνα δὲ θεὸς Κλεόβουλον, θεὸς οὐρανὸν εἰσαναβαίνειν,  
 τὸ ψολοεὺς κατέχων ἐν χερσὶ πῦρ, ἔλαχεν.  
 γῇ δ' ἔμεινε ξυνὴ πάντων· ψίαθον γὰρ ἐν αὐτῇ  
 στρωσαντες, τὴν γραῦν ὠδε διειλόμεθα.

## THE SATIRICAL EPIGRAMS

### 326.—BY THE SAME

BEARD and rough hair on the thighs, how quickly time changes all. Connichus, is this what you have become? Did I not say, "Be not in all things harsh and discourteous, Beauty has its own Avenging Deities"? So you have come into the pen,<sup>1</sup> proud youth; we know that you wish for it now, but then, too, you might have had sense.

### 327.—ANTIPATER OF THESSALONICA (?)<sup>2</sup>

LYCAENIS with the dry back, the disgrace of Aphrodite, with less haunches than any deer, with whom, as the saying is, a drunken goatherd would not live. G-r-r, g-r-r: such are the wives of the Sidonians.

### 328.—NICARCHUS

UNAM Aristodiceum quondam Hermogenes et ego et Cleobulus adhibuimus ad communem venerem. Hujus sortitus sum ego canum mare habitare, unus enim unum non omnia omnes divisimus, Hermogenes vero obscurum locum subiens domum ultimam situ plenam sortitus est, ubi mortuorum ripae sunt et fies acriae volvuntur flatu rancorum ventorum. Jovem vero pone Cleobulum cui caelum (palatum) ascendere contigit ardentem in manu ignem tenentem. Terra autem mansit communis omnium, stores enim insuper illum strata, vetulam ita divisimus.

<sup>1</sup> i.e. as I think, "You have become tame." Commentators interpret, "You have become like a goat,"

<sup>2</sup> Surely by the Sidonian.

# GREEK ANTHOLOGY

## 329.—ΤΟΥ ΑΥΤΟΥ

Δημόναξ, μὴ πάντα κίττω βλέπε, μηδὲ χαρίζου  
τῇ γλώσσῃ· δεινὴν χοῖρος ἀκανθαν ἔχει.  
καὶ σὺ ξῆς τῇμιν, ἐν Φοινίκῃ δὲ καθευδεις,  
κοῦκ ὦν ἐκ Σαμέλης μηροτραφῆς γέγονας.

## 330.—ΤΟΥ ΑΥΤΟΥ

Ἐκλήθην ἐχθρὸς, Δημήτριε· σήμερον ἦλθον  
δειπνεῖν. μὴ μέμψῃ, κλιμακ' ἔχεις μεγάλην·  
ἐν ταύτῃ πεποίηκα πολὺν χρόνον· οὐδ' ἂν ἐσώθην  
σήμερον, ἀλλ' ἀνέβην κέρκον ὄνου κατέχων.  
ἦψαι τῶν ἄστρον· Ζεὺς ἡνίκα τὸν Γανυμήδην  
ἤρπασε, τῇδ' αὐτόν, φαίνεται, ἔχων ἀνέβη.  
ἔνθεν δ' εἰς Ἀἶδην πότ' ἀφίξεαι, οὐκ ἀφυγῆς εἰ  
εὐρηκας τέχνην πῶς ἔσῃ ἀθάνατος.

## 331.—ΤΟΥ ΑΥΤΟΥ

Εἶχε Φίλων λέμβον Σωτήριχον ἀλλ' ἐν ἐκείνῳ  
σωθῆν' οὐδὲ Ζεὺς αὐτὸς ἴσως δύναται.  
οὐνομα γὰρ μόνον ἦν Σωτήριχος, οἱ δ' ἐπιβάντες  
ἔπλεον ἢ παρὰ γῆν, ἢ παρὰ Φερσεφονην.

## 332.—ΤΟΥ ΑΥΤΟΥ

Οὐ πλεῖν, ἀλλ' ἀντλεῖν ἡμᾶς Εἰκάνδρος ὁ πρῶρεὺς  
εἰς τὴν εἰκοσορον φαίνεται ἐμβιβάσας·  
οὐκ ὀλίγον γὰρ ἐνεστὶν ὕδωρ ἔσω, ἀλλ' ὁ Ποσειδῶν  
ἐν ταύτῃ διαπλεῖν φαίνεται εἰς τὸ πέραν.

<sup>1</sup> = *puisonation inutile*. For the reference to Phoenicia see *Φοινίκη* in L. and S.

## THE SATIRICAL EPIGRAMS

### 329.—BY THE SAME

DEMONAX, do not always turn down your eyes, nor indulge your tongue, the pig<sup>1</sup> has a formidable thorn. And you live and sleep in Phoenicia, and though not Semele's son,<sup>2</sup> art nourished by a thug

### 330.—BY THE SAME

I WAS invited yesterday, Demetrius, and came to supper to-day. Don't find fault with me, you have a long staircase. I spent an age on it, and I should not have got safe up it to-day only I came up holding on to a donkey's tail. You touch the stars Zeus, it seems, when he ran away with Ganymede, went up with him by this route. But from here how long will it take you to reach Hades? You are not wanting in cleverness, you have hit on a trick for being immortal.

### 331.—BY THE SAME

PHILO had a boat called the "Saviour," but in it perhaps not even Zeus himself can be saved. Its name only was Saviour, but the passengers sailed either close to land or to Persephone.

### 332.—BY THE SAME

ICANNOT the captain embarked us, it seems, on his twenty oarer, not for a sail, but to bale her out. For the water in her is not little, but Poseidon seems to sail over in her to the opposite shore. It is

<sup>2</sup> Dionysus, who was said to have come to maturity as a baby in the thigh of Zeus.

## GREEK ANTHOLOGY

νῦν πρῶτον ναῦς ὤπται ὑδρωπική, ἀλλά γε [δαίδω] δ  
μή σορὸν οὔσαν ἴδης τὴν πάλαι εἰκόσoron.

### 333.—ΚΑΛΛΙΚΤΗΡΟΣ

Φαρμακίοισι ῥόδων λέπραν καὶ χοιράδας αἶρει  
τᾶλλα δὲ πάντ' αἶρει καὶ δίχα φαρμακίων.

### 334.—ΑΔΕΣΠΟΤΟΝ

Δαμαγόραν καὶ λοιμὸν ἰσόψηφον τις ἀκούσας  
ἔστησ' ἀμφοτέρων τὸν τρόπον ἐκ κανονος<sup>\*</sup>  
εἰς τὸ μέρος δὲ καθέλκετ' ἀνελευσθῆναι τὰ τάλαντον  
Δαμαγόρου, λοιμὸν δ' εὗρεν ἐλαφρότερον.

### 335.—ΑΔΕΣΠΟΤΟΝ

ὦ τλήμον Κυνέγειρε, καὶ ἐν ζωαῖς καὶ ἀπελθῶν,  
ὥς αἰεὶ κόπτη ῥήμασι καὶ κοπισιν.  
πρόσθε μὲν ἐν πολέμοισι τετὶ πέσε μαρναμένη χεῖρ'  
νῦν δέ σ' ὁ γραμματικὸς καὶ ποδὸς ἐστέρισεν.

### 336.—ΑΔΕΣΠΟΤΟΝ

Τῆς Ἀσίης τὰ λάφυρα λαβὼν ἔπλευσε Καρῖνος  
ἥματι χειμερίῳ, δυομένων ἐριφῶν.  
εἶδε καὶ Ἀδράστεια τὸ φορτίον· ὅς δ' ἐφορώσης  
ᾤχετο, καὶ πελάγους δαίμοσιν ἐγγελάσας.

\* There is a play on εἰκόσoros and soros (coffin).

\* i.e. he is a thief.

\* Reckoning the letters as numbers, each comes to 420.

## THE SATIRICAL EPIGRAMS

the first time a ship with the dropay has been seen.  
But I, at least, fear lest you may see what was once  
a long boat turn into our long home<sup>1</sup>

### 333.—CALLICTER

RHOEO removes leprosy and scrofula by drugs, but  
he removes everything else even without drugs.<sup>2</sup>

### 334.—ANONYMOUS

SOMEONE, hearing that "Damagoras" and "pestilence" were numerical equivalents,<sup>3</sup> weighed the character of both from the beam of the balance. But the scale, when raised, was pulled down on Damagoras' side, and he found pestilence lighter.

### 335.—ANONYMOUS

O UNHAPPY Cynegirus,<sup>4</sup> how among the living and in death art thou hacked by words and axes. Formerly thy hand felt fighting in the war, and now the grammarian has deprived thee of a foot.

### 336. ANONYMOUS

CARINUS,<sup>5</sup> after receiving the spoils of Asia, set sail on a winter's day at the setting of the Kids. Nemesis, too, saw the cargo, but he departed in her sight and laughing at the gods of the sea.

<sup>1</sup> A famous fighter at the battle of Marathon. The correct form of the name is Cynagirus, the second syllable being long. The grammarian had misspelt it and made it short.

<sup>2</sup> If he be the emperor of this name, nothing is known of the circumstance to which this epigram alludes.

## GREEK ANTHOLOGY

### 337.—ΑΔΕΣΠΙΟΤΟΝ

Βουλευέαις, Ἀγαθίνε· το βῆτα δὲ τοῦτ' ἐπρίω νῦν,  
εἰπέ, πόσης τιμῆς, δέλτα γὰρ ἦν πρότερον

### 338.—ΑΔΕΣΠΙΟΤΟΝ

Τὴν φωνὴν ἐνοπὴν σε λέγειν ἐδίδαξεν Ὀμηρος  
τὴν γλῶσσαν δ' ἐνοπὴν τίς σ' ἐδίδαξεν ἔχειν;

### 339.—ΑΔΕΣΠΟΤΟΝ

Τὴν κεφαλὴν σείεις, καὶ τὴν πυγὴν ἀνασεύεις·  
ἐν μὲν μαινομένου, ἐν δὲ περαινομένου.

### 340.—ΠΑΛΛΑΔΑ

ὦμοσα μυριάκις ἐπιγράμματα μηκέτι ποιεῖν·  
πολλῶν γὰρ μωρῶν ἔχθραν ἐπεσπασάμην.  
ἄλλ' ὁπότεν κατίδω τοῦ Παφλαγονοῦ τὸ πρόσωπον  
Πανταγάθου, στέξαι τὴν νόσον οὐ δύναμαι.

### 341.—ΤΟΥ ΑΥΤΟΥ

Αἰνίξειν μὲν ἄριστον, ὃ δὲ ψόγος ἔχθεος ἀρχή·  
ἀλλὰ κακῶς εἰπεῖν, Ἀττικόν ἐστι μέλι.

### 342.—ΑΔΕΣΠΟΤΟΝ

Κήλην κηλήτου μὴ φαινομένου προτέθεικας.  
μή μοι τὴν κήλην· αὐτὸν ἰδεῖν δέομαι.

## THE SATIRICAL EPIGRAMS

### 337. —ANONYMOUS

You are a senator, Agatannus, but tell me how much you paid now for the Beta, for formerly it was Delta.<sup>1</sup>

### 338.—ANONYMOUS

HOMER taught you to call the voice *enope*, but who taught you to have your tongue *enope* (i.e. in *foramini*)?

### 339.—ANONYMOUS

CAPUT moves, et clunem agitas, unum furens est, alterum vero perforati.

### 340.—PALLADAS

I swore ten thousand times to make no more epigrams, for I had brought on my head the enmity of many fools, but when I set eyes on the face of the Paphlagonian Pentagathus I can't repress the malady

### 341 —BY THE SAME

It is best to praise, and blaming is the cause of enmity, but yet to speak ill of others is Attic honey

### 342.—ANONYMOUS

You put the ruptured man's rupture in front of him, he himself not being visible. Don't present me to the rupture; I want to see the man himself.

<sup>1</sup> See note to the similar epigram, No. 280.



## GREEK ANTHOLOGY

### 343.—ΑΛΛΟ

Σιλβανὸς δύο παῖδας ἔχων, Οἶνόν τε καὶ Ὑπνον,  
οὐκέτι τὰς Μούσας, οὐδὲ φίλους φιλέει·  
ἀλλ' ὁ μὲν ἐκ λεχέων νιν εὐρροὸς ἐκ φρένα θέλγει,  
ἄλλος δ' ἐς θαλάμους βεγχόμενον κατέχει.

### 344.—ΑΛΛΟ

Εἰς Μητροδύτον Πόντον ἔχοντα πρυσίνην τράπεζαν  
Μητροδότος στυγίων πρασίνων αἰώνιον ἄχθος,  
μνημοσύνην μίσους τήνδε τράπεζαν ἔχει.

### 345.—ΑΛΛΟ

Μητρόφανες, κύκνοφι, δασύθριξ, διε πελαργέ,  
τῇ καὶ τῇ κραδίων κεφαλὴν γεράνοισιν ὁμοίην,  
μηκεδανὸν καράκαλλον ὑπὲκ δαπέδοιο κομίζεις.

### 346.—ΑΥΤΟΜΕΔΟΝΤΟΣ

Μέχρι τίνος, Πολύκαρπε, κενῆς παράσιτε τραπέξης,  
λήσῃ κερματίοις χρώμενος ἄλλοτρίοις;  
οὐ γὰρ ἔτ' εἰν ἀγορῇ σε βλέπω πολύν· ἀλλ' ὑπο-  
κάμπτεται  
ἤδη, καὶ ζῆτεῖς ποῖ σε φέρωσι πόδες  
πᾶσιν ἐπαγγέλλῃ· "Κόμισαι τὸ σὸν αὐριον· ἔρχον δ  
καὶ λάβε." κοῦδ' ὁμόσας, οὐκέτι πίστιν ἔχεις.  
Κυζικόθεν σε φέρων ἄνεμος Σαμόθραξι πέλασσε·  
τοῦτό σε τοῦ λοιποῦ τέρμα μένει βιότου.

<sup>1</sup> The Veneti, or Blues, were one of the factions of the Circus, the others being the Greens and Whites.

## THE SATIRICAL EPIGRAMS

### 343.—ANONYMOUS

SILVANUS has two servants, Wine and Sleep; he no longer loves either the Muses or his friends, but the one flowing copiously into his head charms him from bed, and the other keeps him in his bedroom snoring.

### 344.—ANONYMOUS

*On Metrodorus, one of the Veneti<sup>1</sup> who had a Green Table*

METRODORUS, detesting the eternal burden of the Greens, has this table to keep him mindful of his hatred.

### 345.—ANONYMOUS

METROPHANES, swan-faced, shock-headed, lovey stork, shaking your head this way and that like a crane's, you drag your long hood over the ground.<sup>2</sup>

### 346.—AUTOMEDON

How long, Polycarpus, sitting to feast at an empty table,<sup>3</sup> shall you live undetected on the savings of others? I no longer see you much in the market-place, but you now turn up side streets and try to think where your feet shall carry you. You promise all, "Come, take yours to-morrow. Come and get it" but not even if you take your oath do you continue to keep faith. "The wind bearing thee from Cyzicus brought thee to Samothrace": this is the goal that awaits you for the rest of your life.

<sup>1</sup> There is no point appreciable by us in these derisive lines addressed to an unknown person

<sup>2</sup> i. e. his back. The allusion in l. 7, which is partly a parody of Homer, is quite obscure.

## GREEK ANTHOLOGY

## 347.—ΦΙΛΙΠΠΟΤ

Χαίροιθ' οἱ περὶ κόσμον οὐκ πεπλανηκότες ἄρμα,  
 οἳ τ' ὑπ' Ἀριστάρχου σῆτες ἀκαιθολόγοι  
 ποῖ γὰρ ἐμοὶ ζητεῖν, τίνας ἔδραμεν ἥλιος αἵματι,  
 καὶ τυπὸς ἦν Πρωτεύς, καὶ τις ὁ Πυγμαλίων;  
 γινώσκουσιν ὅσα λαικὸν ἔχει στίχων· ἡ δὲ μέλαινα  
 ἱστορίη τήκοι τοὺς Ἰερικαλλιμηχοῦτε. 6

## 348.—ΑΝΤΙΦΑΝΟΤΣ

ὦ θηρῶν θροτὲ μᾶλλον ἀνημερε, πάντα σε μισεῖ,  
 πατρολετωρ· παντὴ δ' ἐκδέχεται σε μύρος  
 ἦν ἐπὶ γῆς φεύγῃς, ἀγχοῦ λύκος ἦν δὲ πρὸς ὕψος  
 δενδροβατῆς, ἀσπὶς δεῖμ' ὑπὲρ ἰκρεμόνων.  
 πειράξεις καὶ Νεῖλον, ὃ δ' ἐν δύναις κροκόδειλον  
 ἔτρεφεν, εἰς ἀσεβεῖς θῆρα δικαιοτάτον. 6

## 349.—ΠΑΛΛΑΔΑ

Εἰπέ πόθεν συ μετρεῖς κόσμον καὶ πείρατα γαίης  
 ἐξ ὀλίγης γαίης σῶμα φέρων ὀλίγον.  
 σαυτὸν ἀρίθμησον πρότερον καὶ γινῶθι σεαυτὸν,  
 καὶ τότε ἀριθμήσεις γαίαν ἀπειρεσίην.  
 εἰ δ' ὀλίγον πηλὸν τοῦ σώματος οὐ καταριθμεῖς,  
 πῶς δύνασαι γινῶναι τῶν ἀμέτρων τὰ μέτρα 6

## 350.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς δικολόγον ἀδικοῦντα

Νῆπιε, πῶς σε λέληθε Δίκης ζυγόν, οὐ νοεῖς δὲ  
 ἀνδράσιν οὐχ ὅσοις ψῆφον ὀφειλομένην,

## THE SATIRICAL EPIGRAMS

### 347.—PHILIPPUS

FAREWELL ye whose eyes ever range over the universe, and ye thorn-gatacing book-worms of Aristarchus school. What serves it me to enquire what path the Sun has run, and whose son was Proteus and who Pygmalion? Let me know works whose lines are clear, but let dark lore waste away the devotees of Calimachus.

### 348.—ANTIPHANES

O PARRICIDE, man more savage than the beasts, all things hate thee, everywhere thy fate awaits thee. If thou fliest on the land, the wolf is near, and if thou climbest high on trees, the asp on the branches is a terror. Thou makest trial of the Nile, too, but he nourishes in his eddies the crocodile, a brute most just to the impious.

### 349.—PALLADAS

TELL me whence comes it that thou measurest the Universe and the limits of the Earth, thou who bearest a little body made of a little earth? Count<sup>1</sup> thyself first and know thyself, and then shalt thou count this infinite Earth. And if thou canst not reckon thy body's little store of clay, how canst thou know the measures of the immeasurable?

### 350.—AGATHIAS SCHOLASTICUS

*On a Lawyer guilty of Malpractice*

Foot, how hast thou failed to notice the balance of Justice and dost not know the sentence due to

<sup>1</sup> Lit. "white."      <sup>2</sup> We should say "measure."

# GREEK ANTHOLOGY

ρήτορ π. στυμνίε πυκνοφρόνι, σὴ τε μανικῇ  
 ποικίλον αὐδῆσαι μῦθον ἐπισταμένη  
 ἐλπίζειν ἔχεισι. θέμις δ' οὐκ εἶδεν υμεῖψαι  
 τῆς αἵης ἡλεματος παύγια φαντασίης

## 351 — ΠΑΛΛΑΔΑ

Τῇ πτισανῇ πωλοῦντι το κελλιον ἔχθεις ἔδωκα,  
 καὶ φοβερὰν πυκτὴν σημερον εὔραν ἔσω  
 ὡς δ' ἔλεγον "Σὺ τις εἰ πύθεσσι ἡλυθας ἡματίρου δῶ,"  
 πυγμαχίης κατ' ἐμοῦ χεῖρας ἡσυχῇ ἄνω  
 ψυττα δ' ἐγὼ κατέτεινα. φοβευμένοις ἄγριον ἄνδρα,  
 τὸν πτιστὴν πυκτὴν εξαπνυγε οὐραν.  
 Ἄλλα σε πρὸς πυκτοῦ Πολυδευκεὸς ἠδὲ καὶ αἰτοῦ  
 Καστοροῦ, (κρούμεσι, καὶ Διὸς ἱκεσίῃ),  
 τὸν πυκτὴν ἀποκρουσον, ἔμὸν χολον. σὺ δύναμαι γὰρ  
 πυκτευσιν καθάπαξ μῆκος ἐπαρχομένου

## 352 — ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Τὸν σοφὸν ἐν κιθάρῃ, τὰς μουσικὰς Ἀνδρῶτιον  
 εἶρετο τις τοιῇ κροίματιαν σοφίῃ  
 "Διξίτερη ὑπᾶτην ὅποτε πλεατροῖσι δόνηται,  
 ἢ λαιῇ κήτῃ παλλεται αὐτοματῶς  
 λαστὴν ὑποτριζουσα, καὶ ἀντιτυπὸν τερτίσμα  
 πασχει, τῆς ἰδίας πλεθυσσόμενη ὑπᾶτης  
 ὥστε μὴ θαυμάζειν πῶς ἄπνοα νεῖρα ταθέντα  
 ἢ φυσίῃ ἀλλήλοισι θηκᾶτο συμπαθεᾶ."  
 ὅς τε τὸν ἐν πλεατροῖσιν Ἀριστοξένου ἀγῆτῶν  
 ᾤμασι μὴ γυναικὶ τοιοῦτα θεημοσύνην  
 "Ἔστι δ' " ἔφη, " λυσις ἡδε τὰ νεῦρα πάντα τέ  
 τυκται  
 ἐξ ὁμοῦ χολιδῶς ἀμνογὰς τερσαμένων

## THE SATIRICAL EPIGRAMS

impious men! Thou trustest in thy subtle rhetoric and thy trained mind, which knows how to utter a fallacious argument. Thou mayest hope if thou wilt, but the play of thy vain fancy cannot change Themis.

### 351.—PALLADAS

I let the cell yesterday to a barley-water maker, and to-day I found a formidable pugilist in it. And when I said, 'Who art thou? Whence didst thou invade my house?' he up with his hands to box with me. I went off at the double, afraid of the savage man, on seeing the brewer suddenly turned into a bruiser. But by the boxer Pollux and Castor himself, and Zeus who hearkens to supplicants, keep the boxer, my aversion, off me, for I can't have a stand-up fight at the beginning of every month.<sup>1</sup>

### 352.—AGATHIAS SCHOLASTICUS

Some one questioned the musician Androtion, skilled in what concerns the lyre, on a curious piece of instrumental lore. "When you set the highest string on the right in motion with the plectrum, the lowest on the left quivers of its own accord with a slight twang, and is made to whisper reciprocally when its own highest string is struck, so that I marvel how nature made sympathetic to each other lifeless strings in a state of tension." But he swore that Aristoxenus,<sup>2</sup> with his admirable knowledge of plectra, did not know the theoretical explanation of this. "The solution," he said, "is as follows. The strings are all made of sheep's gut dried all together

<sup>1</sup> i.e. every time I call for the rent.

<sup>2</sup> A celebrated writer on music.

ταῦνεκεν εἰσιν ἀδελφά, καὶ ὥς ξύμφυλα συνηχεῖ,  
 ξυγγενες ἀλλήλων φθέγμα μεριζόμενα.  
 γνησια γὰρ τὰδε πάντα, μῖξ ἄτε γαστρὸς ἔοντα, 15  
 καὶ τῶν ἀντιτυπῶν πληρονομεῖ παταγῶν  
 καὶ γὰρ δεξιὸν ὄμμα κακούμενον ὀμμάτι λαίῳ  
 πολλοὶ τοὺς ἰδίους ἀντιδίδωσι πονοῦς."

## 153.—ΠΑΛΛΑΔΑ

Ἑρμολυκοῦ θυγίτηρ μεγάλῃ παρῆλεκτο πιθήκῃ  
 ἢ δ' ἔτεκεν πολλοὺς Ἑρμοπιθηκιδᾶς  
 εἰ δ' Ἑλένην ὁ Ζεὺς καὶ Καστορά καὶ Πολυδεύκην  
 ἐκ Λήδης ἔτεκεν, κύκνον ἡμειψύμενος,  
 Ἑρμόνῃ γε κοραξ παρελέξατο· ἢ δὲ τάλαινα 5  
 φρικτῶν δαιμονίων ἔρμαγέλην ἔτεκεν.

## 354.—ΑΓΛΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἄλλον Ἀριστοτέλην, Νικόστρατον, ἰσοπλάτωνα,  
 σκινδαλαμοφριστὴν αἰπυτάτης σοφίης,  
 τοῖα περὶ ψυχῆς τις ἀνέρετο· " Πῶς θέμις εἰπεῖν  
 τὴν ψυχὴν, θνητὴν, ἢ πάλιν ἀθανάτον;  
 σῶμα δὲ δεῖ καλεῖν, ἢ ἀσώματον; ἐν δὲ νοητοῖς 8  
 τακτέον, ἢ ληπτοῖς, ἢ το συναμφότερον,"  
 αὐτὰρ ὁ τὰς βιβλοὺς ἀνελέξατο τῶν μετὰ τῶν,  
 καὶ τὸ περὶ ψυχῆς ἔργον Ἀριστοτέλους,  
 καὶ παρὰ τῷ Φαίδωνι Πλάτωνικόν ὕψος ἐπιγνοῦς,  
 πᾶσαν ἐνησκήθη πάντοθεν ἀτρεκινῇ, 10  
 εἴτε περιστέλλων τὸ τριβωνιον, εἴτε γενείου  
 ἄκρα καταψήχων, τὴν λυσιν ἐξέφερον·

<sup>1</sup> i.e. as pre-like man.

## THE SATIRICAL EPIGRAMS

So they are sisters and sound together as if related, sharing each other's family voice. For they are all legitimate children, being the issue of one belly, and they inherit those reciprocal noises. Just so does the right eye, when injured, often convey its own pain to the left eye."

### 353.—PALLADAS

Hermolycus' daughter slept with a great ape<sup>1</sup> and she gave birth to many little ape-Hermeses. If Zeus, transformed into a swan, got him from Leda Helen, Castor, and Pollux, with Hermione at least a crow lay, and, poor woman, she gave birth to a Hermes-crowd of horrible demons.<sup>2</sup>

### 354. AGATHIAS SCHOLASTICUS

ONE enquired as follows about the soul from Nicestratus, that second Aristotle, that equal of Plato, the straw-splitter of the loftiest philosophy: "How should we describe the soul, as mortal or rather immortal? Must we call it a body or incorporeal? Is it to be classed among intelligible or apprehensible things, or is it both?" But he perused again his books of metaphysic and Aristotle's work on the Soul, and having renewed his acquaintance with Plato's sublimity in the *Phædo*, armed himself from every source with the complete truth. Then, wrapping his cloak about him and stroking down the end of his beard, he gave utter-

<sup>1</sup> The epigram seems very confused. Is Hermione the same as Hermolycus daughter, and how did she manage to have such a variety of husbands?



## GREEK ANTHOLOGY

"Εἴπερ ὅλως ἔστι ψυχῆς φύσις (οὐδὲ γὰρ οἶδα),  
 ἢ θνητὴ πάντως ἐστὶν ἢ ἀθάνατος,  
 στεγνοφυῆς ἢ ἄνυλος ὅταν δ' Ἀχέροντα παρήσῃ, 16  
 κεῖθι τὸ νημερτὲς γινώσκει ὡς ὁ Πλάτων.  
 εἰ δ' ἐθέλεις, τὸν παῖδα Κλεόμβροτον Ἀμβρακιῶτην  
 μιμοῦ, καὶ τεγέων σὸν δέμας ἐκχάλασον·  
 καὶ κεν ἐπιγνοίης δίχα σώματος αὐτίκα σαυτὸν,  
 μῦθον ὅπερ ζητεῖς τοῦθ' ὑπολαιπόμενος." 20

### 355.—ΠΑΛΛΑΔΑ

Πάντα μὲν οἶδα, λέγεις ἀτελής δ' ἐν πᾶσιν ὑπάρχεις,  
 γευόμενος πάντων, οὐδὲν ἔχεις ἴδιον.

### 356.—ΑΔΕΣΠΟΤΟΝ

Εἰς σὺ καὶ ἀψευδὴς ἐψεύσατο βίβλος Ὀμήρου,  
 ὀπλοτέρων ἐνέπουσα μετήορα δῆνεα φωτῶν

### 357.—ΠΑΛΛΑΔΑ

Τίος καὶ γενετήρ δῆρι φιλόνηικον ἔθεντο,  
 τίς πλέον ἐκδοπανῶν κληῖρον ἅπαντα φύγῃ.  
 καὶ μετὰ τὴν βρώσιν τὴν χρηματικὴν μάλα πᾶσαν,  
 ὕστατον ἀλλήλους λοιπὸν ἔχουσι φαγεῖν.

### 358.—ΑΛΛΟ

Ῥουφινιανός, Ῥούφος ὦν δισύλλαβος,  
 συνεξέτεινε τοῖς κακοῖς τὰς συλλαβάς·  
 οὐ λανθάνει δὲ τὴν δισύλλαβον Δίκην.  
 κληθήσεται γὰρ καὶ δισύλλαβος πάλιν,  
 Ῥούφος κακοῦργος καὶ γόης, ὡς ἦν ποτέ.

## THE SATIRICAL EPIGRAMS

ance to the solution. "If the soul has in truth any nature (for even that I don't know) it is in any case either mortal or immortal, either of a solid nature or immaterial, but when you have passed over Acheron, there you shall learn the precise truth like Plato. Or, if you will, imitate the boy Cleombrotus of Ambracia,<sup>1</sup> and let your body drop from the roof. Then you would at once recognise what you are, being without a body, and with nothing left you but the thing you are enquiring into."

### 355.—PALLADAS

You say "I know all things," but you are imperfect in all things. Tasting of everything, you have nothing that is your own.

### 356.—ANONYMOUS

THE book of Homer, which never ages, lies about thee, saying the minds of young men are volatile.

### 357.—PALLADAS

A son and father started a competitive contest as to which could eat up all the property by spending most, and after devouring absolutely all the money they have at last each other to eat up.

### 358.—ANONYMOUS

RUFINIANS was once Rufus in two syllables, but extended his syllables simultaneously with his crimes, but he does not escape the eye of two-syllabled Justice, for he shall again be called in two syllables Rufus the scoundrel and rascal, as he was before.

<sup>1</sup> See Callimachus' epigram, Bk. VII. 471

# GREEK ANTHOLOGY

## 359.—ΑΛΛΟ

Ὅτι τῆς ἀπιστοῦς δυσθυμίας ὑπέρτατε,  
σῶσον με τὸν δυστήναν ἐκ παντός φθονοῦ.  
θέλεις ἀκνῦσαι, βουλομαι κίγῃ λεγεῖν  
τὸ γὰρ θέλημα τὴν χυρὴν τικτεῖ διπλὴν,  
διπλοῦν τε καλλὸς τῇ λογιῇ χαρίζεται  
λεγοῦντι κόσμος, καὶ κλυόντι σεμνότης  
φωστήρ γὰρ εἴ συ καὶ λόγων καὶ τῶν νόμων,  
νόμοις δικαίων καὶ λόγοις ἐκπρέπων.  
αἴλοισιν εἶδον χρυσοῖον τὸν περικίπτα,  
ἢ βδέλλαν ὤμην, χρυσοκολλητὸν χόλον.

## 360.—ΑΛΛΟ

Νῦν ὁ στρατηγὸς Ἑρμανουβῆς ἐγένετο  
κυνὸν, ἀδελφοὺς συλλαβὼν Ἑρμᾶς δυο  
ἀσημακλεπτας, σινδεθέντας σχοινίῳ,  
ψυχροὺς ἄωροὺς Ταρταριοὺς τε δαίμονας.  
οὐκ οἶδα χῶρον τοῦ τροποῦ κατηγοροῦ  
τροπὸν δὲ χῶρου τοῦ κατηγοροῦ λέγω.

## 361 — ΑΥΤΟΜΕΔΟΝΤΟΣ

Ἡμίονοι σύγγηροι ἐμὴν κομάνουσιν ἀπήνην,  
ταῖσιν Ὀμηρεῖοις πάντα Λιταῖς ἰκέλει,  
χυλὰι τε, ρυσαὶ τε, παραβλῶπες τ' ὀφθαλμῷ,  
Ἡφαίστου πομπή, σκυτῖνα δαίμονια,  
οὐ ποτε γενοσθῆναι, μὰ τὸν Ἥλιον, οὐδ' ἐν ἀνείρῳ.  
οὐ θέρος κριθὴν, οὐκ ἔαρος βοτάνην.  
τοῦνακ' ἐμεῦ μὲν ἐκῆτι βίον ζῶσιτε κορμικῆς  
<ἢ ἑλάφου,> πενήν ἡέρα βοσκομέναι.

If the whole really forms one epigram, the first eight lines are, of course, literal.

## THE SATIRICAL EPIGRAMS

### 359.—ANONYMOUS

O THOU who art higher than all power, save my wretched self from all envy. Thou wouldest hear and I, too, would speak; for the wish gives birth to double pleasure, while elegance on the speaker's part and gravity on the hearer's bestow double beauty on the speech. Thou art the summary of speech and of laws, judging by law and excelling in speech.

I saw in this prince a cat-like gold-grabber or a cruel locust, a mass of vile set in gold.<sup>1</sup>

### 360.—ANONYMOUS

Now the general has become Hermanubis the dog, taking with him two brother Hermeses, stealers of silver, tied together with a rope, cold, premature, y dead demons of Tartarus.<sup>2</sup> I know no place that accuses morals, but I say that morals accuse the place.

### 361.—AUTOMEDON

Two mules, equally advanced in years, adorn my carriage, in all things resembling Homer's Prayers<sup>3</sup>, lame, wrinkled, with squinting eyes, the escort of Hephaestus,<sup>4</sup> leathery demons who never tasted, I swear it by the Sun, even in a dream, either barley in summer or grass in spring. Therefore, as far as I am concerned, may you live as long as a crow or stag, feeding on empty air.

<sup>1</sup> This obscure vituperation conveys very little to us. Were the two brothers members of the general's staff? That they are all called Hermeses implies that they were thieves.

<sup>2</sup> *Il.* i. 502.

<sup>4</sup> Who was lame.

## GREEK ANTHOLOGY

### 362.—ΚΑΛΛΙΜΑΧΟΥ

Εὐδαίμωνι δτι τᾶλλα μανεῖς ἀρχαῖος Ὀρέστας,  
 Λεύκαρε, τὰν ἀμὰν οὐκ ἐμάνη μανίην,  
 οὐδ' ἔλαβ' ἐξέτασιν τῷ Φωκῆος, ἅτις ἐλέγχει  
 τὸν φίλον, ἀλλ' ταίχ' ἐν δρᾶμ' ἰδίδαξε μόνου.  
 ἢ τάχα κα τὸν ἐταῖρου ἀπώλεσε τοῦτο ποιήσας·  
 κἀγὼ τοὺς πολλοὺς οὐκέτ' ἔχω Πυλάδας.

### 363.—ΔΙΟΣΚΟΡΙΔΟΥ

Οὐκέτ' Ἀλεξανδρεῦσι τὰ τίμια, χῶ Πτολεμαίου  
 Μόσχος ἐν ἡθέοις λαμπράδι κύδος ἔχει·  
 ὁ Πτολεμαίου Μόσχος, ἰὼ πόλι' ποῦ δὲ τὰ μητρὸς  
 αἵσχα, πάνδημοί τ' ἐργασίαι τέγεος;  
 ποῦ δὲ . . . συφόρβια; τίκτετε, πόρναι,  
 τίκτετε, τῷ Μόσχοι πειθομεναι στεφάνῳ.

### 364. -ΒΙΑΝΟΡΟΣ

Οὗτος ὁ μηδέν, ὁ λιτός, ὁ καὶ λάτρις, οὗτος, ὁρᾶτε,  
 ἵστί τινος ψυχῆς κύριος ἀλλοτρίης.

Lilla O. Perry, *From the Garden of Hellas*, p. 106.

### 365.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Καλλυγένης ἀγροῖκος, δτε σπορον ἔμβαλε γαῖη,  
 οἶκον Ἀριστοφάνους ἦλθεν ἐς ἀστρολόγου,

<sup>1</sup> Pylades, the friend of Orestes.

<sup>2</sup> The point of the whole has not been explained, and it is unfortunate that line 4 is corrupt. The 'one drama' must, I think, mean the *Chœphori*. Orestes then would have offended Pylades had he introduced him into the *Eumœniæ*.

## THE SATIRICAL EPIGRAMS

### 362.—CALLIMACHUS

ORASTES of old, Leucarus, was happy in this, that, mad in other matters, he was not mad with my madness, nor did he have to apply the test to the Phocian,<sup>1</sup> which is the trial of a friend, but taught him a part in one drama only. Perchance had he done this he would have lost his companion, and, as a fact, I no longer have most of my Pyladeses.<sup>2</sup>

### 363.—DIOSCORIDES

GONE is the honour of the Alexandrians and Moschus, Ptolemaeus<sup>3</sup> son, has won glory among the young men in the torch-race, Moschus, Ptolemaeus' son! Woe for my city! And where are his mother's deeds of shame and her public prostitution?<sup>4</sup> Where are the . . . ? Where are the pigsties? Bring forth, ye whores, bring forth, persuaded by Moschus' crown.

### 364.—BIANOR

THIS man, a cypher, mean, yes a slave, this man look ye, is lord of some other's soul.

### 365.—AGATHIAS SCHOLASTICUS

CALLIGENES the husbandman, when he had cast the seed into the land, came to the house of Aristophanes also, and Callimachus had offended his friends in some like manner.

<sup>1</sup> It is scarcely probable that he means the King. The name, of course, is fairly common.

<sup>4</sup> Literally, "work on the roof." The calling of a prostitute is still called "work" in Greece.

ἦτες δ' ἐξέρπειν, εἴπερ θέρος αἴσιον αὐτῷ  
 ἔσται, καὶ σταχύων ἀφθονος εὐπορίη  
 δε δὲ λαβὼν ψηφίδα, ὑπὲρ πίνακος τε πυκάζων,  
 δάκτυλά τε γυμπτῶν, φθιγγατο Καλλιγένη  
 "Εἴπερ ἐπομβροθῇ τὸ ἱραύριον ὄσσον ἰπᾶχρη,  
 μηδὲ τιν' ὕλαι, μὴ τήξειται ἀνθοσύνην,  
 μηδὲ πάγος ριξή τὴν αὐλακα, μηδὲ χαλιῶν  
 ἄκρον ὑποδρυφθῇ δρύγματος ὀρνυμένου,  
 μηδὲ κεμὰς κειρήσει τὰ ληια, μηδὲ τιν' ἄλλην  
 ἡέρος ἢ γαίης ὄψεται ἰμπλακίην,  
 ἐσθλὸν σοι τὸ θέρος μαντευομαι, εὖ δ' ἰποκόψῃς  
 τοὺς σταχυσ· μούνας δειδίδι τὰς ἰκριδας"

## 366 — ΜΑΚΗΔΟΝΙΟΤ ΤΠΑΤΟΤ

Φειδωλός τις ἀνὴρ ἀφύων θησαυρὸν ὀνειρῶ,  
 ἤθελ' ἀποθνήσκειν, πλούσιον ὕπνον ἔχων  
 ὥς δ' ἴδε τὴν προτέρην, σκίουσιν μετὰ κέρδος ὀνειρον,  
 ἐξ ὕπνου πενήν, ἀντικυθευδὲ πάλιν

## 367 — ΙΟΤΑΙΑΝΟΤ ΑΝΤΙΚΕΝΣΟΡΟΣ

"Ὅψιν ἔχεις στρουθῷ πανομοίον. ἢ δὰ σε Κίρκη  
 ἐκ πτηνῆν μετέθηκε φύσει, κυκῶνα πιόντα;

## 368.—ΤΟΥ ΑΥΤΟΥ

"Αμητὸς πολὺς ἐστὶ τῶν κατὰ δάσκιον ὄψιν·  
 τῷ σε χρὴ δρεπανοῖσι, καὶ οὐ ψαλίδεσσι κάρησιν,

## 369.—ΤΟΥ ΑΥΤΟΥ

"Ασφαλὲώς οἴκησον ἐν ἄστει, μὴ σε κολάψῃ  
 αἵματι Πυγμαίων ἡδομένη γέρανος.

H. Weilmaier, in *Antologia Poetica*, p. 266.

## THE SATIRICAL EPIGRAMS

the astrologer and begged him to tell him if he would have a favourable harvest and great abundance of corn. Taking his counters and spreading them on a tray, and bending his fingers, he said to Calligenes. "If your bit of land receives sufficient rain and produces no crop of wild flowers, if the frost does not break the furrows, if the hail does not nip off the tops of the sprouting ears, if no goat browses on the corn, and if it meet with no other injury by air or earth, I prophesy that your harvest will be excellent and you will cut the ears with success; only look out for the locusts."

### 366. —MACEDONIUS THE CONSUL

A PARSIMONIOUS man, laying hands on a treasure in a dream, wished to die enjoying a rich sleep. But when after the shadowy gain of the dream he awoke and saw his poverty as it was, he went to sleep again.

### 367 —JULIAN ANTECESSOR

You have a face just like an ostrich. Did Circe give you a potion to drink and change your nature into that of a bird?

### 368.—BY THE SAME

You have such a heavy crop on your hairy face that you ought to have it cut with scythes and not with scissors.

### 369.—BY THE SAME

*To a Dwarf*

LIVE in safety in the town, lest the stork who delights in the blood of Pygmies peck you.



## 370.—ΜΑΚΗΔΟΝΙΟΥ ΤΡΙΑΤΟΥ

Οὐ λαλᾷ τὸ κάτοπτρον· ἐγὼ δέ σε ἱπάλιν ἐλέγξω  
τὴν νοθοκαλλοσύνην φύκει χρισμένην  
τοῦτο καὶ ἡδυλῦρις ποτὲ Πίνδαρος . . . ἐλέγχων,  
εἶπεν ἄριστον ὕδωρ, φύκειος ἐχθρότατον.

## 371.—ΠΑΛΛΑΔΑ

Μὴ με κάλει δισκίων ἐπιίστορα λιμοφορήων,  
βρωτῶν μοι φορέων τὴν κολακυνθιάδα.  
ἀργυρέην ὕλην οὐ τρωγομεν, ἦν παραβιάλλεις,  
λιμῶ κρητίζων τοὺς μελέους πίνακας.  
ζήτει νηστεύοντας ἐς ἀργυρεὴν<sup>1</sup> ἐπιδείξιν.  
καὶ τότε θαυμάζῃ, κούφον ἄσημον ἔχων.

## 372.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Σῶμα φέρων σκιαειδές, ἄδερκέϊ σύμπνοον αὔρη,  
μή ποτε θαρσῆσθης ἄγχι τινος πελίσσαι,  
μή τις ἔσω μυκτῆρος ἀναπναίων σε κομίσσῃ  
ἄσθματος ἡερῖοι πολλὸν ἀφαιρότερον.  
οὐ σὺ μόρον τραμέεις· τότε γὰρ πάλιν οὐδὲν  
ἀμείψας  
ἔσσεαι ὡσαύτως φάσμα, τόπερ τελέθεις.

## 373.—ΠΑΛΛΑΔΑ

Εἰς ποιητὴν κυβεύοντα

Πάντων μουσοπόλων ἡ Καλλιόπη θεὸς ἔστιν·  
ἡ σὴ Καλλιόπη Ταβλιόπη λέγεται.

<sup>1</sup> So Scaliger ἀργαλίην MS.

## THE SATIRICAL EPIGRAMS

### 370. -MACEDONIUS THE CONSUL

THE mirror does not speak, but I will expose you who daub your counterfeit beauty with rouge. Sweet-lyred Pindar, too, once censuring this, said that "Water is best,"<sup>1</sup> water the greatest enemy of rouge.

### 371.—PALLADAS

Do not invite me to witness your hunger-laden dishes, bringing me pumpkin pie to feast on. We don't eat the solid silver you set before us, defrauding with famme fare the poor trenchers. Seek those who are keeping their fast for your display of silver, and then you will be admired for your lightly loaded plate.

### 372.—AGATHIAS SCHOLASTICUS

As you have a body like a shadow made of breath like the invisible wind, you should never venture to come near anyone, lest in drawing his breath he carry you into his nostrils, more feeble as you are than a breath of air. You have no fear of death, for then, without changing at all, you will again be just as you are, a ghost.

### 373.—PALLADAS

*On a Poet playing at Dice*

CALLIOPE is the goddess of all poets: your Calliope is called Tabhope.<sup>2</sup>

<sup>1</sup> Cf. 1. 1

<sup>2</sup> *Tabula* is a draught-board.

## 374 ΜΑΚΗΔΟΝΙΟΤ ΤΙΠΑΤΟΥ

Τῷ ψιμύθῳ μὲν αἰὲ ληπτοσαρκία τείνε παρειήν,  
 Λαοδική, λαοῖς ἔνδικα τινυμένη·  
 μή ποτε δ' εὐρυγῆς σέο χεῖλεα· τίς γὰρ ὀδόντων  
 ὄρχατον ἐμπιξεί φαρμακυσεντι δολφ  
 τὴν χυρὶν ἐξεργευσας ὕσιν ἔχεις· οὐκ ἀπὸ πηγῆς <sup>1</sup> 6  
 ὠγλαίῃ μέλεων ἔλκεται ἀνείου  
 ὥς δὲ ῥόδον θαλεθεσκες ἐν εἵαρι· νῦν δ' ἐμαρίνθης,  
 γήραος αυχημῶ καρφομένη θέρει.

## 375.—ΤΟΥ ΑΥΤΟΥ

Ἐπτάρων ἄγχι τίφοιο καὶ ἠθελον αὐτὸθ' ἀκούσαι  
 οἶά περ ὠίσαμην, μοῖραν ἐμῆς ἄλοχου.  
 Ἐπτάρων εἰς ἀνέμους· ἄλοχον δέ μοι οὐ τι κειχάνει  
 λυγρὸν ἐν ἀνθρώποις, οὐ νόσος, οὐ θάνατος

## 376.—ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Ῥήτορα πρὸς Διόδωρον ἰνὴρ δαίλαιος ἀπελθὼν  
 εἰρετό μιν τοίῃς ἀμφὶ δικασπολιῆς  
 "Ἡμετέρῃ θερικπαῖνα φύγεν ποτέ· τὴν δὲ τις εὐρών,  
 ἀλλοτρίῃν τ' εἶναι λάτρην ἐπιστάμενος,  
 ζεύξεν ἐφ' θεράποντι τέκεν δ' ὑπὸ παῖδας ἐκείνῃ· 6  
 καὶ τίνι δουλεύειν εἰσι δικαιοτέροι, "  
 ὅς δ' ὅτ' αἰ μαρμηριξε, καὶ ἔδρακε βιβλὸν ἐκάστην,  
 εἶπεν ἐπιστρέψας γυρὸν ἐπισκύνιον·  
 "Ἡ σοί, ἢ τῷ ἔλονται τὴν θεραπαινὰν ἰναγκῇ  
 δουλεύειν κέλναι, ὦν χάριν ἐφερτεῖς· 10  
 εἴξας δ' εὐμνεοντα δικασπόλον, αἴψα δ' ἀποΐσῃ  
 ψῆφον ὑπείροτῃν, εἴ γε δίκαια λέγεις."

<sup>1</sup> ἀπὸ γαίης ΜΒ. οσπ. Esaliger

## THE SATIRICAL EPIGRAMS

### 374 — MACEDONIUS THE CONSUL

MAKE your fleshless cheeks always smooth with white lead, Laodice (just, indeed, is the penalty you pay the people),<sup>1</sup> but never open your lips wide, for who by cosmetic fraud can I fix a row of teeth in it? You have shed all the beauty you had, loveliness of limb cannot be drawn from a perennial fountain. Like a rose you flourished in the spring, now you are withered, dried by the parching summer of old age.

### 375.—BY THE SAME

I ANGERED NEAR A tomb and wished to hear of what I hoped, the death of my wife. I sneezed to the winds, but my wife meets with none of the misfortunes of mankind, neither illness nor death.

### 376 — AGATHIAS SCHOLASTICUS

AN unhappy man, going to the rhetor Diodorus, consulted him about the following case: "My slave-girl ran away once and a certain man found her, and knowing her to be another man's servant married her to his own slave. She bore him children, and I wish to know whose slaves they legally are." When he had considered and looked up every book, he said, twisting his eyebrows into a semi-circle, "Those about whom you enquire must either be your slaves or those of the man who took your slave-girl. Seek a well-disposed judge and you will at once get a more favourable decision, at least if what you say is just."

<sup>1</sup> He puns on her name, *Laos*, people, and *dike*, justice.

## 377 — ΠΑΛΛΑΔΑ

Ὅρκεν ἡσθιομέν κεκλημένοι ἄθλιον ἄνδρες  
 ἄλλων ὀριθῶν βρώματα γινομένοι  
 καὶ τοῦ μὲν Τίτουσιν πατὴρ γῆς ὄνο γύπες ἔδουσι,  
 ἡμᾶς δὲ ζῶντας τέσσαρες αἰγυπιοί

## 378.—ΤΟΥ ΑΥΤΟΥ

Οὐ δύναμαι γαμετῆς καὶ γραμματικῆς ἰνυχεσθαι,  
 γραμματικῆς ἰπποδρόμου, καὶ γαμετῆς ἡδίκου.  
 ἀμφοτέρων τὰ πικρὰ θανάτου καὶ μοῖρα τέτυκται.  
 τὴν οὖν γραμματικὴν νυν μοῖρα ἐξεφυγον  
 οὐ δύναμαι δ' ὑλοχέου τῆς ἀνδρομαχῆς ἀναχωρεῖν  
 εἰργαί γάρ χαρτῆς καὶ κόμος Ἀνδρονίκος

## 379. ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Οὐ τις ἀλοιητῆρας ἰδεῖν τέτληκεν ὀδόντας  
 ὑμετέρους, ἴσα σοὶ ἐν μεγάρου πελάσῃ  
 εἰ γὰρ αἰεὶ βουβρωστίον ἔχεις ἑρυσισθόουτος αὐτοῦ,  
 καὶ ταχὺ δαρδύψει καὶ φίλον ὄν καλεῖται.  
 ἀλλ' οὐ σείο μελαθρά με δεξίται· οὐ γὰρ ἐγὼ γὰρ  
 βήσομαι ὑμετέρῃ γαστρὶ φυλαξόμενος  
 εἰ δὲ ποτ' ἐς τὸν οἶκόν εἰσεύσομαι, οὐ μὲν γὰρ ἔνυσσεν  
 Λαρτιάδης Σκυλλῆς χάσμασιν ἀντισσας·  
 ἀλλ' ἴσομαι πολυτλας τις ἐγὼ πλιν, εἰ σὲ περήσω,  
 Κυελανπὸς κρυφαὶ μὴδὲν ἐλαφροτέρων

## 380. -ΜΑΚΗΔΟΝΙΟΤ ΤΗΠΑΤΟΤ

Παρθένος εὐπατέρεια Δίκη, πρίσβειρα πολλῶν,  
 οὐ τὸν ἐν εὐσεβίῃ χρυσοῦ ἀποστρέφεται

## THE SATIRICAL EPIGRAMS

### 377.—PALLADAS

We guests had a miserable fowl to eat and were ourselves devoured by other birds. Two vultures eat Tityus under earth and four vultures eat us alive.<sup>1</sup>

### 378.—BY THE SAME

I CANNOT put up with a wife and with Grammar too, Grammar that is penurious and a wife who is injurious. What I suffer from both is Death and Fate. Now I have just with difficulty escaped from Grammar, but I cannot escape from this shrewish wife, for our contract and Roman law prevent it.

### 379.—AGATHIAS SCHOLASTICUS

No one has the courage to look on your grinders so that none approach your house, for if you always have the fame of Erysichthon<sup>1</sup> himself you will even perhaps devour the friend you invite. Your halls will never see me enter them, for I am not going there to be kept for your bely. But if I ever do go to your house it was no great prowess of Ulysses to face the jaws of Scylla. Rather shall I be much more "all-daring" than he, if I manage to get past you who are no less fearful than the heart-chilling Cyclops.

### 380.—MACEDONIUS THE CONSUL

(A Reply to App. Plan. No. 314, which should be read first)

THE high-born virgin Justice, patroness of cities, does not turn her face away from gold that is asso-

<sup>1</sup> It is not clear whom he means by the other birds.

<sup>2</sup> See Ovid, *Mét.* vii. 738.

ἄλλα καὶ αὐτὰ τάλαντα Διὸς πυγχρυσά τελέσθῃ.  
 αἷσι τελαυνεῖσι πάντα νομον βιοτοῦ  
 "καὶ τότε δὴ χρυσεία πατὴρ ἔτιτανε τάλαντα,"  
 εἰ μὴ Ὀμηρεῖων ἐξέλυσθον χαρίτων.

## 381 — ΠΥΛΛΑΔΑ

Πᾶσα γυνὴ χόλος ἐστίν· ἔχει δ' ἰγαθὰς δύο ὥρας,  
 τὴν μίαν ἐν θαλάμῳ, τὴν μίαν ἐν θανάτῳ.

## 382 — ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Κεῖτε μὲν Ἀλκιμένῃς κεκακωμένοι ἐκ πυρετοῖο,  
 καὶ περὶ λαυκανίην βραγχὰ λαρυγγίων.  
 τυσομένοις τε τὸ πλευρὸν ἄτε ξιφέσσιν ἀμυχθέν,  
 καὶ θαμὰ δυσκελαδοῖς ἀσθμασι πνευστιῶν  
 ἦλθε δὲ Καλλίγνωτος ὁ Κωῖος, ὁ πλατυλέσχη,  
 τῆς παιωνιάδος πληθόμενος σοφίης,  
 πᾶσαν ἔχων προγνώσιν ἐν ἀλγέσιν, οὗ τι περιττὸν  
 ἄλλο προαγγέλλων ἢ τὸ γενησόμενον.  
 Ἀλκιμένους δ' ἔδοκευεν ἀνυκλίσιν, ἐκ τε προσώπου  
 φράζετο, καὶ παλαμῆς ψαῖν ἐπισταμένως,  
 καὶ το περὶ κρίσιμων φάτων ἐλογίζετο γρύμμα,  
 πάντ' ἀναπεμπαζὼν οὐχ ἑκάς Ἴπποκράτους  
 καὶ τότε τὴν πρόγνωσιν ἐς Ἀλκιμενίην ἀναφώνει  
 σεμνοπροσωπήσας καὶ σοβαρευομένης  
 "Εἰ γὰρ φαρυγὲ βομβεύσα, καὶ ἀγρία τύμματα  
 πλευροῦ,  
 καὶ πυρετῷ λήξει πνεῦμα δασυνόμενον,  
 οὐκέτι τεθνήξει πλευριτιδί· τοῦτο γὰρ ἡμῖν  
 συμβολὴν ἐσσομένης ἐστὶν ἀπημοσύνης

## THE SATIRICAL EPIGRAMS

canted with piety, but the very scales of Zeus with which he weighs every law of life are of solid gold "When did the Father hold out the scales of gold,"<sup>1</sup> if thou hast not forgotten the beauties of Homer

### 381.—PALLADAS

Every woman is a source of annoyance, but she has two good seasons, the one in her bridal chamber and the other when she is dead.

### 382.—AGATHIAS SCHOLASTICUS

ALCIMENES lay in bed sore sick of a fever and giving vent to hoarse wheezings from his wind-pipe, his side pricking him as if he had been pierced by a sword, and his breath coming short in ill-sounding gasps. Then came Calagnotas of Cos, with his never-ending jaw, full of the wisdom of the healing art, whose prognosis of pains was complete, and he never foretold anything but what came to pass. He inspected Alcimenes' position in bed and drew conclusions from his face, and felt his pulse scientifically. Then he reckoned up from the treatise on critical days, calculating everything not without his Hippocrates, and finally he gave utterance to Alcimenes of his prognosis, making his face very solemn and looking most serious. "If your throat stops roaring and the fierce attacks of pain in your side cease, and your breathing is no longer made thick by the fever, you will not die in that case of pleurisy, for this is to us a sign of coming freedom

<sup>1</sup> *Il* ix. 50.



θάρσει· τὸν νομικὸν δὲ κάλει, καὶ χρήματα σπαντοῦ  
 εὖ διαθείς, βιότοι λήγῃς μεριμνοτόκου, 20  
 καὶ με τὸν ἱητρὸν, προρρήσιος εἵνεκεν ἐσθλῆς,  
 ἐν τριτάτῃ μοιρῇ κάλλιπε κληρονόμον."

## 383.—ΠΑΛΛΑΔΑ

Ἦν ἄρα καὶ κἀνθῶσι Τύχῃ χαλεπῇ τε καὶ ἐσθλῇ,  
 καὶ Κρόνος ὠρονομεῖ τετραπόδων γένεσιν.  
 ἐξότε γάρ καὶ τοῦτου ὄνον χαλεπὸς χρόνος ἔσχευ,  
 ἐξ ἀλαβαρχείης γραμματικοῦ γέγονεν.  
 τλήθῃ φέρειν λοιπὸν, καυθήλια· γραμματικοῖς γὰρ 5  
 οὐδὲ τέλος κριθῇ, κρῖ δὲ μόνον λέγεται.

## 384.—ΤΟΥ ΑΥΤΟΥ

Εἰ μοναχοί, τί τοσοῖδε; τοσοῖδε δέ, πῶς πάλι μούνοι;  
 ὦ πληθὺς μοναχῶν ψευσαμένη μονάδα.

## 385.—ΤΟΥ ΑΥΤΟΥ

Πλαστὸν ἔχεις τὸν ἔρρωτα, φόβῳ δὲ φιλεῖς καὶ ἀνάγκῃ·  
 τοῦ δὲ φιλεῖν οὕτως οὐδὲν ἀπιστότερον.

## 386.—ΤΟΥ ΑΥΤΟΥ

Στυγνὴν τὴν Νίκην τις ἰδὼν κατὰ τὴν πόλιν ἐχθρὸς  
 εἶπε· "Θεὰ Νίκη, τίπτε πέποιθας ἄρα,"  
 ἢ δ' ἀποδυρομένη καὶ μεμφομένη κρίσιν, εἶπεν·  
 "Οὐκ ἔγνωσ σὺ μόνος, Πατρικίῳ δέδομαι."

<sup>1</sup> There is a play on Oranos (Saturn) and Chronos (Time).

## THE SATIRICAL EPIGRAMS

from pain. Cheer up, and summoning your lawyer, dispose well of your property and depart from this life, the mother of care, leaving to me, your doctor, in return for my good prognostic, the third part of your inheritance."

### 383.—PALLADAS

So for mokes, too, there is sinister and good Fortune, and Saturn rules the nativities of beasts also, for ever since evil time<sup>1</sup> befel this donkey, it has become a grammarian's instead of being in the alabarch's<sup>2</sup> palace. But bear it patiently henceforth, donkey, for grammarian's crithe (barley) has no end, but is called only cri.<sup>3</sup>

### 384.—BY THE SAME

If solitaires (monks), why so many? And if so many, how again are they solitary? O crowd of solitaires who give the lie to solitude!

### 385.—BY THE SAME

Thy love is counterfeit and thou lovest from fear and by force. But nothing is more treacherous than such love.

### 386.—BY THE SAME

YESTERDAY a certain man seeing Victory in town sour-faced, said "Goddess Victory, what has befallen thee, then?" But she, lamenting and finding fault with the decision, said, "Dost thou a one not know it? I have been given to Patricius." So

<sup>1</sup> The chief magistrate of the Alexandrian Jews.

<sup>2</sup> Cri is an epic form of crithe.

# GREEK ANTHOLOGY

ἦν ἄρα καὶ Νίκη πολυωδυνος, ἣν παρὰ θεσμον  
Πατρίκιος ναύτης ἥρπασεν ὡς ἄνεμον.

5

## 387.—ΤΟΥ ΑΥΤΟΥ

Πάντες ἄπαξ τρώγουσιν· ὅταν δὲ τρέφῃ Σαλαμίνας,  
οἴκαδ' ἀριστῶμεν δεύτερον ἐρχόμενοι.

## 388.—ΛΟΤΚΙΑΛΙΟΥ

Ἄχρισ ἂν ᾗς ἄγαμος, Νουμήνιε, πάντα δοκεῖ σοι  
ἐν τῷ ζῆν εἶναι τῶν ἀγαθῶν ἀγαθῶ·  
εἰθ' ὅταν εἰσέλθῃ γαμετή, πάλιν εὐθὺ δοκεῖ σοι  
ἐν τῷ ζῆν εἶναι πάντα κακῶν τὰ κακά.  
ἀλλὰ χάριν τεκνίων — ἔξεις, Νουμήνιε, τέκνα,  
χαλκὸν ἔχων· πτωχὸς δ' οὐδὲ τὰ τέκνα φιλεῖ.

5

## 389.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν ζῆς ἐλάφου ταναὸν χρόνον, ἥδ' κορώνης,  
συγγνώμη πλείστον πλοῦτον ἀγειρομένῃ·  
εἰ δέ τις ἔσσι βροτῶν, οὐδ' αὐτίκα γῆρας ἰάπτει,  
μή σέ γ' ἀπειρεσίῳ οἴστρον ἔλῃ κτεάνων·  
μή συ μὲν ἀτλήτοισιν ἐν ἄλγεσι θυμὸν δλέσσης,  
χρήσωνται δ' ἄλλοι σοῖς ἀγαθοῖς ἀπόνως.

5

## 390.—ΤΟΥ ΑΥΤΟΥ

Εἴ με φιλεῖς, ἔργῳ με φίλει, καὶ μὴ μ' ἀδικήσης,  
ἀρχὴν τοῦ βλάπτειν τὴν φιλίαν θέμενος.

A statue of Victory had been adjudged to this Patriotic.

\* The meaning seems to be If rich and unmarried you

## THE SATIRICAL EPIGRAMS

Victory, too, was in deep grief at being illegally caught by the sailor Patricius as if she were a breeze.<sup>1</sup>

### 387.—BY THE SAME

EVERYONE takes but one meal, but when Salaminus feasts us we go home and breakfast a second time.

### 388.—LUCILIUS

As long as you are unmarried, Numenius, everything in life seems to you the best of the best, but when a wife enters the house everything again in life seems to you at once the worst of the worst. "But I marry for the sake of having children," says he. You will have children, Numenius, if you have money, but a poor man does not even love his children.<sup>2</sup>

### 389.—BY THE SAME

If thou livest the long years of a stag or crow thou mayest be pardoned for amassing vast wealth, but if thou art one of mortal men, whom old age right soon assails, let not the furious desire of immeasurable possessions beset thee, lest thou destroy thy soul in insufferable torture and others use thy goods without tilling for them.

### 390.—BY THE SAME

If thou lovest me, love me indeed, and do me no evil, making friendship the beginning of injury. For I will have children—people running after your money and wishing you to adopt them, but if poor and married, your children will be a source of trouble.

πᾶσι γὰρ ἀνθρώποισιν ἐγὼ πολὺν κρέσσονα φημὶ  
τὴν φανεράν ἔχθραν τῆς δολερῆς φιλίας  
φασὶ δὲ καὶ νήεσσιν ἀλιπλανέεσσι χερσίους  
τὰς ὑφάλους πέτρας τῶν φανερῶν σπιλάδων.

## 391.—ΤΟΥ ΑΥΤΟΥ

Μὲν Ἀσκληπιάδης ὁ φιλάργυρος εἶδεν ἐν οἴκῳ,  
καὶ "Τί ποιεῖς, φησὶν, φίλτατε μῦ, παρ' ἐμοί;"  
ἡδὺ δ' ὁ μῦς γελάσας, "Μηδεὶν, φίλε, φησί, φοβηθῆς,  
οὐχὶ τροφῆς παρὰ σοὶ χρῆζομεν, ἀλλὰ μονῆς."

## 392.—ΤΟΥ ΑΥΤΟΥ

Μύρμηκος πτερόεντος ὑπὲρ νώτοιο καθεσθεῖς  
"Ἀδραστος ῥήτωρ τοῖων ἔλαξει ἔπος"  
"Ἴπτασο· τὸν σὸν ἔχεις, ὦ Πήγασε, Βελλεροφόντην,"  
φέρτατον ἡρώων, ἡμιθανῆ σκελετόν.

## 393.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἔστιν θυγατρὸς μεῖζον βάρος· εἰ δὲ δοκεῖ σοι,  
Εὐκτῆμων, εἶναι κοῦφον, ἄκουσον ἐμοῦ,  
ἔστιν σοὶ κῆλη, κάμοι θυγάτηρ· λάβε ταύτην,  
καὶ δός μοι κήλας ἑντὶ μιᾷς ἑκατόν.

## 394.—ΑΛΛΟ

Ποιητῆς πανάριστος ἀληθῶς ἐστὶν ἐκεῖνος,  
ὅστις δαιτυνίζει τοὺς ἀκροασαμένους.  
ἦν δ' ἀναγινωσκῇ, καὶ νήστιας οἴκαδε πέμψη,  
εἰς αὐτὸν τρεπέτω τὴν ἰδίαν μανίην.

## THE SATIRICAL EPIGRAMS

I say that for all men open enmity is much better than deceptive friendship. They say, too, that for seafaring ships sunken reefs are worse than visible rocks.

### 391.—BY THE SAME

ASCLEPIADES the miser saw a mouse in his house and said. "My dearest mouse, what business have you here with me?" And the mouse said, smiling sweetly "Fear nothing, my friend, I do not seek board with you, but residence."

### 392.—BY THE SAME

ADRASTUS the rhetor, seating himself on the back of a winged ant, spoke as follows "Fly, O Pegasus, thou hast thy Bellerophon." Yes indeed the most doughty of heroes, a half-dead skeleton.<sup>1</sup>

### 393.—BY THE SAME

THERE is no greater burden than a daughter, and if, Euctemon, you think it is a light one, listen to me. You have a hydrocæ and I have a daughter; take her and give me a hundred hydrocæas instead of one.

### 394.—BY THE SAME

HE is really the most excellent of poets who gives supper to those who have listened to his recitation. But if he reads to them and sends them home fasting, let him turn his own madness<sup>2</sup> on his own head.

<sup>1</sup> cp. No. 104.

<sup>2</sup> i.e. his passion for making and reciting verses.

## 396.—ΝΙΚΑΡΧΟΤ

Πορδὴ ἀποκτύνει πολλοὺς ἀδιέξοδος οὖσα·  
 πορδὴ καὶ σώζει τραυλὸν ἰεῖσα μέλος.  
 οὐκοῦν εἰ σώζει, καὶ ἀποκτύνει πάλι πορδὴ,  
 τοῖς βασιλεῦσιν ἴσῃν πορδὴ ἔχει δύναμιν.

## 397.—ΔΟΥΚΙΑΝΟΤ

Πολλάκις οἶνον ὑπερψας ἔμοι, καὶ πολλάκις ἔγνω  
 σοὶ χάριν, ἡδυπότῳ νέκταρι ταρπομένος.  
 νῦν δ' εἴπερ με φιλεῖς, μὴ πέμψῃς· οὐδέομαι γὰρ  
 οἶνου τοιούτου, μηκέτ' ἔχων θρίδακας.

## 397.—ΤΟΥ ΑΥΤΟΥ

Πολλὰς μυριάδας ψηφίζων Ἄρτεμίδωρος,  
 καὶ μηδὲν δαπανῶν, ξῆ βίον ἡμιόνων,  
 πολλάκις αἰ χρυσοῦ τιμαλφέα φόρτον ἔχουσai  
 πολλὸν ὑπὲρ νότου, χορτον ἔδουσι μόνον.

## 398.—ΝΙΚΑΡΧΟΤ

Τὴν κεφαλὴν βάπτων τις ἀπώλεσε τὰς τρίχας αὐτάς,  
 καὶ δασύς ὦν λίαν, ρῖον ἅπας γέγονεν.  
 τοῦτο βαφεὺς ἐπόησε, τὸ μηκέτι κουρέα τέμνειν  
 μήτε κόμην λευκὴν μήτε μελαινομένην.

## 399.—ΑΠΟΔΑΙΝΑΡΙΟΤ

Γραμματικὸς ποτ' ὄνῳ ἐποχούμενος ἐξεκυλίσθη,  
 καὶ τῇ γραμματικῇ, ὡς λόγος, ἐξέπεσαν·  
 εἶθ' ἔξῃς ἐβίου κοινὸν βίον, ὡς ἰδιώτης,  
 ὦν ἐδίδασκεν ἀεὶ μηδὲν ἐπιστάμενος.

## THE SATIRICAL EPIGRAMS

### 395.—NICARCHUS

A *f—t* which cannot find an outlet kills many a man; a *f—t* also saves, sending forth its hissing music. Therefore if a *f—t* saves, and on the other hand kills, a *f—t* has the same power as kings.

### 396.—LUCIAN

You often sent me wine and I was often grateful to you, enjoying the draught of sweet nectar. But now if you love me, don't send any, for I don't wish for such wine, not having now any lettuces.<sup>1</sup>

### 397.—BY THE SAME

ARTEMIDORUS, reckoning his fortune at many times ten thousand, and spending nothing, leads the life of mules, who often, carrying on their backs a heavy and precious load of gold, only eat hay.

### 398. NICARCHUS

A MAN, by dyeing his head, destroyed the hair itself, and his head from being very hairy became all like an egg. The dyer attained this result, that no barber now ever cuts his hair be it white or dark.

### 399.—APOLLINARIUS

A GRAMMARIAN riding on a donkey fell off it, and, they say, lost his memory of grammar, then afterwards he led an ordinary life without any profession, not knowing a word of what he had always been

<sup>1</sup> i. e. to make into salad with the vinegar.



# GREEK ANTHOLOGY

ἀλλὰ Γλύκων ἔπαθεν τοῦναντίον· ὦν γὰρ ἄπειρος  
καὶ σοιῆς γλωττης, οὐχ ὅτι γραμματικῆς,  
ὅν Λιβυκοὺς κινθῶνας οἰοῦμενος, εἴτ' ἀποπίπτων  
πολλὰκις, εἰσέφυγε γραμματικὰς γέγονεν.

## 400.—ΛΟΥΚΙΑΝΟΥ

Ἰλαθι, Γραμματικὴ φυσίξοι, Ἰλαθι λιμοῦ  
φαρμακὸν εὐρομένη "Μῆνιν δεῖδε θεῖα."  
νῆδ' ἔχρην καὶ σοὶ περικαλλέα δωμήσασθαι,  
καὶ βωμόν θυῶν μὴ ποτε δεινομένην.  
καὶ γὰρ σοῦ μασταὶ μὲν ὅδοι, μαστὴ δὲ θήλασσα  
καὶ λιμένες, πάντων δέκτρια Ἰραμματικῇ.

## 401.—ΤΟΥ ΑΥΤΟΥ

Ἰητήρ τις ἐμοὶ τὸν ἐόν φίλον υἱὸν ἔπεμψεν,  
ἵνα μαθεῖν παρ' ἐμοὶ ταῦτα τὰ γραμματικά.  
ὥς δὲ τὸ "Μῆνιν δεῖδε" καὶ "ἄλγεα μυρ' ἔθηκεν"  
ἔγνων, καὶ τὸ τρίτον τοῖσδ' ἀπόλοιθον ἔπος  
"πολλὰς δ' ἰφθιμοὺς ψυχὰς Ἄϊδι προΐαψεν,"  
οὐκέτι μὲν πέμπει πρὸς με μαθησομένον.  
ἄλλα μ' ἰδὼν ὁ πατήρ, "Σοὶ μὲν χάρις," εἶπεν,  
"ἴταίρε  
αὐτὰρ ὁ παῖς παρ' ἐμοὶ ταῦτα μαθεῖν δύναται.  
καὶ γὰρ ἐγὼ πολλὰς ψυχὰς Ἄϊδι προΐαψα,  
καὶ πρὸς τοῦτ' οὐδὲν γραμματικοῦ βέομαι."

R. Bland, in *Collections from the Greek Anthology*, 1813.  
p. 447. Translations, chiefly from the *Greek Anthology* p. 58.

## 402.—ΤΟΥ ΑΥΤΟΥ

Μηδεὶς μοι ταύτην, Ἐρασιστράτε, τὴν σπατάλην σου  
ποιήσεις θεῶν, ἢ σὺ κατασπατάλῃς,

## THE SATIRICAL EPIGRAMS

teaching. But just the opposite happened to Glycon; for, having been ignorant of the vulgar tongue, not to speak of grammar, now, by riding on Libyan donkeys and often falling off them, he has suddenly become a grammarian.<sup>1</sup>

### 400.—LUCIAN

HAIL, Grammar, giver of life! Hail, thou whose cure for famine is "Sing, O goddess, the wrath"! Men should build a splendid temple to thee, too, and an altar never lacking sacrifice "For the ways are full of thee, and the sea and its harbours are full of thee,"<sup>2</sup> Grammar, the hostess of all

### 401.—BY THE SAME

A PHYSICIAN sent me his dear son to be taught by me those elementary lessons. And when he had read "Sing the Wrath" and "imposed a thousand woes," and the third verse that follows these, "Many strong souls he sped to Hades," his father no longer sends him to learn from me, but on seeing me said "All thanks to you, my friend, but the boy can learn that at home, for I speed down many souls to Hades, and for that I have no need of a grammarian."

### 402.—BY THE SAME

MAY none of the gods, Erasistratus, create for me that luxury in which you riot, monstrously eating

<sup>1</sup> A development of the well-known pun, ἀρ' ὄρεν (ἀρὸς ὄρεν) *oreōn*.

<sup>2</sup> Parodied from the outset of Aratus' *Phaenomena*.

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ἰσθῶν ἐκτραπέλως στομάχων κακά, χείρονα λαμοῦ,  
οἷα φάγοιεν ἐμῶν ἀντιδικῶν τεκνία.  
πεινᾶσαι μὲ γὰρ αὖθις ὅτι πλέον, ἢ πρὶν ἐπείνων,  
ἢ χορτασθεῖην τῇ παρὰ σοὶ σπατάλῃ.

## 403.—ΤΟΥ ΑΥΤΟΥ

Εἰς Ἰσοδάγαν

Μισόπτωχε θεά, μούνη πλούτου δαμάτειρα,  
ἢ τὸ καλῶς ζῆσαι παντοῦ ἐπισταμένη,  
εἰ δὲ καὶ ἄλλοτρίοις ἐπιζομένη ποσὶ χαίρεις,  
πιλοφορεῖν τ' οἶδας, καὶ μύρα σοι μέλεται,  
τέρπει καὶ στεφανὸς σε, καὶ Ἀῦσονιου πόμα Βύκχου. δ  
ταῦτα παρὰ πτωχοῖς γίνεται οὐδέποτε.  
τοῦνεκα νῦν φεύγεις πενίης τὸν ἀχάλκεον οὐδόν,  
τέρπη δ' αὖ πλούτου πρὸς πόδας ἐρχομένη

## 404.—ΤΟΥ ΑΥΤΟΥ

Οὐδέποτε εἰς πορθμεῖον ὁ κηλήτης Διόφαντος  
ἐμβαίνει μέλλων εἰς τὸ περαν ἀπίναι·  
τῆς κήλης δ' ἐπάνωθε τὰ φορτία πάντα τεθεικῶς  
καὶ τὸν θυγὸν, διαπλεῖ σινδὸν ἐπαράμενος  
ὥστε μάρτην Τρίτωνες ἐν ὕδασι δοῖαν ἔχουσιν,  
εἰ καὶ κηλήτης ταῦτό ποιεῖν δύναται.

## 405.—ΤΟΥ ΑΥΤΟΥ

Ὁ γρυπὸς Νίκων ἀσφραίνεται οἶνου ἄριστα,  
οὐ δύναται δ' εἰπεῖν οἷος ἂν ἢ ταχέως.

<sup>1</sup> Ho Jacobs ἐπιλοφορεῖν MS

<sup>1</sup> i.e. felt bandages, but with an allusion to the felt cap of  
offices of the Roman *flamines*.

<sup>2</sup> The point lies in these things being remedies for the gout

## THE SATIRICAL EPIGRAMS

plagues of the stomach worse than famine, such as I wish the children of my enemies might eat. I would starve again even more than I used to starve rather than gorge myself with the luxuries of your table.

403.—BY THE SAME

*To the Gods*

GODDESS who hatest the poor, sole vanquisher of wealth, who ever knowest to live well, even though it is thy joy to sit on the feet of others, thou knowest how to wear felt,<sup>1</sup> and thou art fond of ointments. A garland delights thee and draughts of Ital an wine.<sup>2</sup> These things are never found among the poor. Therefore thou fleest the brassless threshold<sup>3</sup> of poverty, and delightest to come to the feet<sup>4</sup> of wealth.

404.—BY THE SAME

DIOPHANTES with the hydrocele, when he wants to cross to the other side, never gets into the ferry-boat, but putting all his packages and his donkey on the hydrocele, sails across hoisting a sheet. So that in vain have the Tritons glory in the waters if a man with a hydrocele can do the same.

405.—BY THE SAME<sup>5</sup>

CHOOK-NOSED NICON has an admirable nose for wine, but he can't tell quickly what it is like, for scarcely as well as luxuries, but I have no idea what is the "garland" alluded to.

<sup>1</sup> The threshold of the gods in Homer is brazen, brassless here of course means porcelain.

<sup>2</sup> The phrase means also "to serve" and the point of 1 & 2 also seems to depend on the same double meaning.

<sup>3</sup> More probably by Nicarchus.

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ἐν τρισὶν ὥραις γὰρ θεριναῖς μόλις αἰσθάνετ' αὐτός,  
ὥς ἂν ἔχων πτηχῶν ῥίνα διακοσίων.  
ὦ μέγαλον μυκτῆρος· ὅταν ποταμὸν διαβαίῃ,  
θηρεύει τούτῳ πολλὰ κίς ἰχθυΐα.

### 106.—ΝΙΚΑΡΧΟΣ

Τοῦ γρυποῦ Νίκωνος ὁρῶ τὴν ῥίνα, Μενεππε·  
αὐτὸς δ' οὐ μακρὰν φαίνεται εἶναι ὅτι.  
πλὴν ἤξει, μένωμεν ὁμῶς· εἰ γὰρ πολὺ, πέντε  
τῆς ῥινὸς σταδίους, οἶομαι, οὐκ ἀπέχει.  
ἀλλ' αὐτὴ μὲν, ὁρᾷς, προπορεύεται· ἤν δ' ἐπὶ  
βουνὸν  
ἵψηλὸν στῶμεν, καὐτὸν ἐσοψόμεθα.

### 407.—ΤΟΥ ΑΥΤΟΥ

Τὸν λεπτὸν θακεῦντα Μενέστρατον εἶαρος ὄρη  
μύρμηξ ἐξελθὼν εἵλκυσεν εἰς ῥαγάδα·  
μυῖα δ' ἐπιπτᾶσ' αὐτὸν ἀνερπασεν, ὥς Γανυμήδη  
αἰετὸς εἰς θαλάμους οὐρανίους Κρονίδεω  
πίπτειν δ' ἐκ χειρῶν μύης, κοῦδ' ὥς θίγει γαίης,  
ἐκ δ' ἀράχνης ἱστοῦ τῶν βλεφάρων κρέματα.

### 408.—ΛΟΤΚΙΑΝΟΣ

Τὴν κεφαλὴν βάπτεις, τὸ δὲ γῆρας οὐποτε βάψεις,  
οὐδὲ παρειῶν ἐκτανύσεις ῥυτίδας.  
μὴ τοίνυν το πρόσωπον ἅπαν ψιμύθῳ κατάπλαττε,  
ὥστε προσωπεῖον, κοίχῃ πρόσωπον ἔχειν  
οὐδὲν γὰρ πλέον ἐστὶ τί μαίνεαι; οὐποτε φῶκος  
καὶ ψιμυθος τεύξει τὴν Ἐκάβην Ἐλένην.

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in three summer hours<sup>1</sup> does he smell it himself, since his nose is two hundred cubits long. O what a huge nose! When he crosses a river he often catches little fish with it.

### 406.—NICARCHUS

I see Nikon's hooked nose, Menippus, and it is evident that he himself is not far off. Well, he will come, let us wait all the same, for at most he is not, I suppose, more than half a mile from his nose. But it, as you see, comes on in front of him, and if we stand on a high hill we shall get a view of him too.

### 407.—BY THE SAME

As lean Menestratus was sitting in spring-time an ant came out and pulled him into a crevice; but a fly flew up and carried him off, just as the eagle carried Ganymede to the heavenly chamber of Zeus. He fell from the fly's hands, but not even so did he light on the earth, but is hanging by his eyelids from a spider's web.

### 408.—LUCIAN

You dye your hair, but you will never dye your old age, or smooth out the wrinkles of your cheeks. Then don't plaster all your face with white lead, so that you have not a face, but a mask; for it serves no purpose. Why are you out of your wits? Rouge and paste will never turn Hecuba into Helen.

<sup>1</sup> As twelve hours were counted from sunrise to sunset, summer hours were longest.

# GREEK ANTHOLOGY

## 409.—ΓΑΙΤΟΥΤΑΙΚΟΤ

Τετράκις ἀμφορέας περὶ χεῖλεσι χεῖλα θείσα  
 Σειληνὶς πάσας ἐξερόφησε τρύγας.  
 εὐχαίτα Διόνυσσε, σὲ δ' ὕδασιν οὐκ ἐμίγηεν  
 ἀλλ' ὅλος πρώτης ἤλθες ἀπ' οἰνοπέδης,  
 τοῖόν σε προὔπινεν ἀφειδέως, ἄγγος ἔχουσα  
 εἰσοτε καὶ μεκύων ἤλθεν ἐπὶ ψάμαθον.

## 410.—ΛΟΥΚΙΑΝΟΥ

Τοῦ παγωνοφόρου Κυνικοῦ, τοῦ βακτροπροσαίτου,  
 εἶδομεν ἐν δείπνῳ τὴν μεγάλην σοφίαν.  
 Θέρμων μὲν γὰρ πρῶτον ἀπέσχετο καὶ ραφανίδων,  
 μὴ δεῖν δουλεύειν γαστρὶ λέγων ἀρετὴν.  
 εὐτε δ' ἐν ὀφθαλμοῖσιν ἶδεν χιανώδεα βόλβαν  
 στρυφνὴν, ἣ πιυντὸν ἤδη ἐκλεπτε νόον,  
 ᾗτησεν παρὰ προσδοκίαν, καὶ ἔτραγεν ἀληθῶς,  
 κούδεν ἔφη βόλβαν τὴν ἀρετὴν ἀδοικεῖν.

## 411.—ΛΑΔΕΣΠΟΤΟΝ

Εἰς βαλανεῖον ἐκτύπτων

Τοῦτο πυρὰν μᾶλλον κλήζειν δεῖ, κοῦ βαλανεῖον,  
 ἣν ποθ' ὁ Πηλεΐδης ἤψε Μυοιτιάδῃ.  
 ἢ τὸν Μηδεΐης στέφανον, τὸν ἑγείτονα Ἑρινὺς  
 ἐν θαλάμοις Γλαύκης εἵνακεν Αἰσονίδου.  
 φείσαι μου, βαλανεῦ, πρὸς τοῦ Διός· εἰμὶ γὰρ ἀνὴρ  
 πάντα γράφων τὰ βροτῶν ἔργα καὶ ἀθανάτων,  
 εἰ δὲ πρόκειται σοι πολλοὺς ζῶντας κατακαίειν.  
 ἅπτε πυρὰν ξυλίστην, δῆμιε, μὴ λιθίνην.

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### 409.—GAETULICUS

Four times putting her lips to the lips of the jar Silenis drank up the last dregs. Fair-haired Dionysus, she defiled thee not with water, but even as thou first didst come from the vineyard she used to quaff thee generously, holding a cup even until she went to the sands of the dead.

### 410.—LUCIAN

We saw at supper the great wisdom of the Cynic, that bearded beggar with the staff. To begin with he abstained from pulse and radishes, saying that virtue should not be the belly's slave. But when he saw before his eyes a snow-white sow's womb with sharp sauce, a dish that soon stole away his prudent mind, he asked for some unexpectedly, and really started eating, saying that a sow's womb does no harm to virtue.

### 411.—ANONYMOUS

#### *On an overheated Bath*

You should call this not a bath but rather a funeral pyre such as Achilles lit for Patroclus, or Medea's crown that the Fury set afire (?) in the bridal chamber of Glauce because of Jason. Spare me, bathman, for God's sake, for I am a man who write all the deeds of men and gods. But if it is your purpose to burn numbers of us alive, light a wooden pyre, executioner, and not a stone one.



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### 412.—ANTIOXOT

Ψυχὴν μὲν γράψαι χαλεπὸν, μορφὴν δὲ χαράξαι  
 ῥάδιον· ἀλλ' ἐπὶ σοὶ τοῦμπαλιν ἀμφοτέρων.  
 τῆς μὲν γὰρ ψυχῆς το διώστροφον ἔξω ἀγούσα  
 ἐν τοῖς φαινομένοις ἡ Φύσις εἰργάσατο·  
 τὸν δ' ἐπὶ τῆς μορφῆς θύρυβον καὶ σώματος ὕβριν  
 πῶς ἂν τις γράψαι, μὴδ' εἰσιδεῖν ἐθέλων,

### 413.—AMMIANOT

Ὡς κῆπον τεθυκώς, δεῖπνον παρέθηκεν Ἀπαλλῆς,  
 οἰόμενος βόσκειν ἀντὶ φίλων προβατα.  
 ἦν ῥαφανίς, σέρις ἦν, τῆλις, θρίδακες, πράσα,  
 βολβοί,  
 ὄκιμον, ἡδύοσμον, πήγανον, ἀσπάραγος·  
 δείσας δ' ἐκ τούτων μὴ καὶ χόρτον παραθῇ μοι,  
 δειπνήσας θέρμους ἡμιβρεχεῖς, ἔφυγον.

### 414.—ΗΔΤΑΟΤ

Λυσιμελοῖς Βάκχου καὶ λυσιμελοῦς Ἀφροδίτης  
 γεννᾶται θυγάτηρ λυσιμελῆς ποδάγρα.

### 415.—ΑΝΤΙΠΑΤΡΟΤ ἢ ΝΙΚΑΡΧΟΤ

Τίς σοῦ, Μεντορίδῃ, προφανῶς οὕτως μετέθηκεν  
 τὴν πυγὴν, οὐπὲρ τὸ στόμ' ἔκειτο πρὸ τοῦ;  
 βδεῖς γάρ, κοῦκ ἀναπνεῖς, φθεγγῇ δ' ἐκ τῶν καταγείων.  
 θαυμά μ' ἔχει τὰ κάτω πῶς σου ἄνω γέγονεν.

### 416.—ΑΔΗΛΟΝ

Χρήματα καὶ πόρναις παραγίνεται· οὐκ ἀλλαγίζω.  
 μισεῖτω με τάλας χρυσὸς ὁ πορνοφίλας.

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### 412.—ANTIOCHUS

To paint the soul is difficult, to sketch the outward shape is easy, but in your case both are just the opposite. For Nature, bringing outside the perversity of your soul, has wrought so that it is a visible object, but as for the tumult of your person and the offensiveness of your body, how could one paint it when one does not even wish to look on it?

### 413.—AMMIANUS

APELLES gave us a supper as if he had butchered a garden, thinking he was feeding sheep and not friends. There were radishes, chicory, fenugreek, lettuces, leeks, onions, basil, mint, rue, and asparagus. I was afraid that after all these things he would serve me with hay, so when I had eaten some half-soaked lupins I went off.

### 414.—HEDYLUS

THE daughter of limb-relaxing Bacchus and limb-relaxing Aphrodite is limb-relaxing Gout.

### 415.—ANTIPATER OR NICARCHUS

Who, Mentorides, so obviously transferred your breech to the place where your mouth formerly was? For you break wind and do not breathe, and you speak from the lower storey. I wonder how your lower parts became your upper.

### 416.—ANONYMOUS

MONEY comes into the hands of whores too. I care not. Let wretched gold that loves whores hate me.

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### 417.—ΑΔΗΛΟΝ

Ἐπὶ γυναικὶ πρῶτον τέρψιν ἐνοχλησάσθην  
 "Ἄλλην δρὺν βαλάνιζε, Μενέσθιον οὐ γὰρ ἔγωγε  
 ἔκκαιρον μῆλων προσδεχομαι ῥυτίδα·  
 ἄλλ' αἰεὶ πεπόθηκα συνακμαζουσάν ὁπώραν.  
 ὥστε τί πειράξεις λευκὸν ἰδεῖν κόρακα;

### 418.—ΤΡΑΙΑΝΟΤ ΒΑΣΙΛΕΥΣ

Ἄντιον ἡελίου στήσας ῥίνα καὶ στόμα χάσκων,  
 δείξεις τὰς ὥρας πᾶσι παρερχομένοις.

### 419.—ΦΙΛΩΝΟΣ

Αἱ πολυαὶ σὺν νῶ γεραριώτεραι αἱ γὰρ ἄτερ νοῦ  
 μάλλον τῶν πολλῶν εἰσὶν ὄνειδος ἐτών.

### 420.—ΑΛΛΟ

Αἱ τρίχες, ἦν σογᾶς, εἰσὶ φρένες· ἦν δὲ λαλήσης,  
 ὥς αἱ τῆς ἥβης, οὐ φρένες, ἀλλὰ τρίχες.

### 421.—ΑΠΟΛΛΙΝΑΡΙΟΤ

Ἄν μὲν ἀπόντα λέγῃς με κακῶς, οὐδὲν ἀδικεῖς με,  
 ἂν δὲ παρόντα καλῶς, ἴσθι κακῶς με λέγων.

### 422.—ΑΝΤΙΟΧΟΤ

Εἰς ἀπαιδευτὸν ἐπιδειζόμενον

Βῆσας, εἰ φρένας εἶχεν, ἀπήγγχετο· νῦν δ' ὑπ' ἀνοίας  
 καὶ ζῆ καὶ πλουτεῖ, καὶ μετὰ τὴν πάροδον.

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<sup>1</sup> i. e. it is as difficult to get hold of me as to meet with a white crow.

## THE SATIRICAL EPIGRAMS

### 417.—ANONYMOUS

*On an Elderly Woman annoying a Young Man*

SHAKE the acorns off another oak, Menesthion; for I do not accept wrinkled apples past their season, but have ever desired fruit in its prime like myself. so why try to see a white crow?

### 418.—THE EMPEROR TRAJAN

If you put your nose pointing to the sun and open your mouth wide, you will show all passers-by the time of day.<sup>2</sup>

### 419.—PHILO

GREY hairs are more venerable together with good sense, for when they are not accompanied by sense they are rather a reproach to advanced age.

### 420.—ANONYMOUS

Your grey hairs, if you keep silent, are wisdom, but if you speak they are not wisdom but hairs, like those of youth.

### 421. APOLLINARIUS

If you speak ill of me in my absence you do me no injury, but if you speak well of me in my presence, know that you are speaking ill of me.

### 422.—ANTIOCHUS

*On an Illiterate Man speaking in Public*

BESAS, if he had any sense, would have hanged himself, but now, being such a fool, he both lives and grows rich even after his appearance in public

<sup>2</sup> Your nose would act as the index of a sun-dial. In fact the emperor has been guilty of a false quantity

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### 423.—ΕΛΛΑΔΙΟΤ

Βάπτων πάντα, βαφεῦ, καὶ χρωματίοις μεταβάλλων,  
καὶ πευην βάψας, πλούσιος ἐξεφάνης.

### 424.—ΠΙΣΩΝΟΣ

Γαίης ἐκ Γαλατῶν μηδ' ἄνθεα, ἥς ἀπὸ κόλπων  
ἀνθρώποις δάττειται Ἐρινύες ἐβλάστησαν

### 425.—ΑΔΗΛΟΝ

Γινώσκειν σε θέλω, Πλακιανέ, σαφῶς, ὅτι πᾶσα  
ἔγχαλκος γραῖα πλουσία ἐστὶ σορός.

### 426.—ΑΛΛΟ

Εἰς Ὀτιανὸν ἡγεμῶνα πότην

Γράμμα περισσὸν ἔχεις τὸ προκείμενον· ἦν ἀφέλη τις  
τοῦτό σοι, οἰκεῖον κτήσῃ ἀπλῶς ὄνομα.

### 427 —ΛΟΤΚΙΑΝΟΤ

Δαίμονα πολλὰ λαλῶν ὀξόστομος ἐφορκιστῆς  
ἐξέβαλ', οὐχ ὀρκων, ἀλλὰ κόπρων δυνάμει.

### 428.—ΤΟΥ ΑΥΤΟΥ

Εἰς τί μάτην νίπτεις δέμας Ἰνδικόν, ἰσχεο τέχνης·  
οὐ δύνασαι ὀνοφερὴν νύκτα καθηλιάσαι.

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### 423.—HELLADIUS

DYER who dyest all things and changeest them with thy colours, thou hast dyed thy poverty too, and turned out a rich man.

### 424.—PISO

DON'T expect flowers from the land of Galatia, from whose bosom spring the Furies, destroyers of men<sup>1</sup>

### 425.—ANONYMOUS

I WOULD have you know Placianus, that every old woman with money is a rich colfin.

### 426.—ANONYMOUS

*On Opianus, a hard-drinking Governor*

THE first letter of your name is superfluous, if one takes it away you will acquire by simple means a name that suits you.<sup>2</sup>

### 427.—LUCIAN

THE exorcist with the stinking mouth cast out many devils by speaking, not by the virtue of his exorcisms, but by that of dung.

### 428.—BY THE SAME

WHY do you wash in vain your Indian body? Give up that device. You cannot shed the sunlight on dark night.

<sup>1</sup> There was no legend of the Galatian or gin of the Furies, he must mean the natives.      <sup>2</sup> i.e. Pianna (pino, I drink).

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## 429.—ΤΟΥ ΑΥΤΟΥ

Ἐν πᾶσιν μεθύουσιν Ἀκινδυνος ἤθελε νήφειν,  
τοῦνεκα καὶ μεθύειν αὐτὸς ἔδοξε μόνος.

## 430.—ΤΟΥ ΑΥΤΟΥ

Ἐὶ τὸ τρέφειν πώγωνα δοκεῖς σοφίαν περιποιεῖν,  
καὶ τρώγας εὐπώγων αἰψ' ὅλος<sup>1</sup> ἐστὶ Πλείτων.

## 431.—ΤΟΥ ΑΥΤΟΥ

Ἐὶ ταχὺς εἰς τὸ φαγεῖν καὶ πρὸς δρόμον ἀμβλὺς ὑπάρχεις,  
τοῖς ποσὶ σου τρώγε, καὶ τρέχε τῷ στοματι.

## 432.—ΤΟΥ ΑΥΤΟΥ

Ἐσβησε τὸν λύχνον μῶρος, φυλλῶν ὑπὸ πολλῶν  
δακνόμενος, λέξας· "Οὐκέτι με βλέπετε."

## 433.—ΤΟΥ ΑΥΤΟΥ

Ζωγράφει, τὰς μορφὰς κλέπτεις μόνον· οὐ δύνασαι δὲ  
φωνὴν σιλήσαι χρώματι πειθομενος.

## 434.—ΤΟΥ ΑΥΤΟΥ

Ἦν εἰσίδης κεφαλὴν μαδαράν, καὶ στέρνα, καὶ ὄμους,  
μηδὲν ἐρωτήσης· μῶρον ὁρᾷς φαλακρόν.

## 435.—ΤΟΥ ΑΥΤΟΥ

Θαυμάζειν μοι ἔπεισιν, ὅπως Βύτος ἐστὶ σοφιστής,  
οὔτε λόγον κοινόν, οὔτε λογισμὸν ἔχων.

<sup>1</sup> ἄτακτος MS.: corr. Unger

## THE SATIRICAL EPIGRAMS

### 429.—BY THE SAME

ACINDYNUS wished to keep sober when all the others were drunk, therefore he was the only man who was thought to be drunk.

### 430.—BY THE SAME

If you think that to grow a beard is to acquire wisdom, a goat with a fine beard is at once a complete Plato.

### 431.—BY THE SAME

If you are quick at eating and tardy in running, eat with your feet and run with your mouth.

### 432.—BY THE SAME

A FOOL put out the lamp when he was bitten by many fleas, saying "You can't see me any longer."

### 433.—BY THE SAME

PAINTER, thou stealest the form only, and canst not, trusting in thy colours, capture the voice.

### 434.—BY THE SAME

If you see a hairless head, breast, and shoulders, make no enquiries; it is a bald fool that you see.<sup>1</sup>

### 435.—BY THE SAME

It strikes me as wonderful how Bytus is a sophist, since he has neither common speech nor reason.

<sup>1</sup> This possibly refers to a Cynic, as they used to go about with bare breasts and shoulders.



## 436.—ΤΟΥ ΑΥΤΟΥ

Θάπτον ἔην λευκοὺς κόρακας πτηνάς τε χελώνας  
εὔρεϊν, ἥ δοκιμον ῥήτορα Καππαδόκην.

## 437.—ΑΡΑΤΟΥ

Αἰάζω Διότιμον, ὃς ἐν πέτραισι κάθηται,  
Γαργαρέων παισὶν βῆτα καὶ ἄλφα λέγων.

## 438.—ΜΕΝΑΝΔΡΟΥ

Κορινθίῳ πίσταυε, καὶ μὴ χρώ φίλῃ.

## 439.—ΔΙΦΙΛΟΥ

Τὸ μὲν Ἄργος ἵππιον, οἱ δ' ἐνοικοῦντες λύκοι.

## 440.—ΠΙΤΤΑΚΟΥ

Μεγαρεῖς δὲ φεῦγε πάντας· εἰσὶ γὰρ πικροί.

## 441.—ΦΙΛΙΣΚΟΥ

Ὁ Πειραιεὺς κάρυον μέγ' ἐστὶ καὶ κενόν.

## 442.—ΛΔΕΣΠΟΤΟΥ

Τρίς με τυραννήσαντα τοσαυτάκις ἐξεδίωξεν  
δῆμος Ἐρεχθίδος, καὶ τρίς ἐπηγαγέτο,  
τὸν μέγαν ἐν βουλῇ Πεισιστρατον, ὃς τὸν Ὅμηρον  
ἤθροισα, σποραδὴν τὸ πρὶν αἰδομενον·  
ἡμέτερος γὰρ κείνος ὁ χούσεος ἦν πολιότης,  
εἰπερ Ἀθηναῖοι Σμύρναν ἀποκίσαμεν.

## THE SATIRICAL EPIGRAMS

### 436.—BY THE SAME

YOU will sooner find white crows and winged tortoises than a Cappadocian who is an accomplished orator.

### 437.—ARATUS

I LAMENT for Diotimus,<sup>1</sup> who sits on stones repeating Alpha and Beta to the children of Gargarus.

### 438.—MENANDER

TRUST in (?) a Corinthian and don't make him a friend

### 439.—DIPHILUS

ARGOS is the land of horses, but the inhabitants ARE WOLVES.

### 440. PITTACUS (?)<sup>2</sup>

Avoid all Megarians, for they are bitter

### 441. PHILISCUS

THE Piræus is a big nut and empty.

### 442. ANONYMOUS

THRICE I reigned as tyrant, and as many times did the people of Erechthicus expel me and thrice recall me, Pisistratus, great in council, who collected the works of Homer formerly sung in fragments. For that man of gold was our fellow-citizen, if we Athenians colonized Smyrna

<sup>1</sup> The epigram is not meant to be satirical. Diotimus was a poet obliged to gain his living by teaching in an obscure town. <sup>2</sup> We expect the name of a comic poet.

## BOOK XII

### STRATO'S MIST PUFFLIN

STRATO, whose name this book bears, lived probably in the reign of Alexander. He is generally taken to appear, but the title of his book is an assemblage of poems on the particular subject of mist, which, but it were a more curious piece, is not his sole poem, and necessarily a collection of his own poems, and that it was a selection of one or more other Hellenic mist-poets. Into it are his poems of the mist, and of the mist, and of the mist. The first epigram, No. 1, was obviously placed by Strato at the head of the collection, and certainly refers only to poems by Strato himself, and the name is true of the words prefixed to the book by the poet. He must have received the statement because it is a mere excuse for the removal of the poems from some one who had personal knowledge of Strato. Again among the poems by Meleager included are several relating to women, and of them being written on whose names end in the diminutive form Phasion (e.g. Strato, Theon, Timarion, Isidorus, which has evidently been mistaken for a masculine name. A more or less of the same kind of the name of the pretty variety of Anaplastos No. 1, and of the name of Strato himself, and no or have made in his name, they are only beautiful in a B. name. Of his poems, however, only a very few (1, 11, 24, 29, 34, 35, 37, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681, 1682, 1683, 1684, 1685, 1686, 1687, 1688, 1689, 1690, 1691, 1692, 1693, 1694, 1695, 1696, 1697, 1698, 1699, 1700, 1701, 1702, 1703, 1704, 1705, 1706, 1707, 1708, 1709, 1710, 1711, 1712, 1713, 1714, 1715, 1716, 1717, 1718, 1719, 1720, 1721, 1722, 1723, 1724, 1725, 1726, 1727, 1728, 1729, 1730, 1731, 1732, 1733, 1734, 1735, 1736, 1737, 1738, 1739, 1740, 1741, 1742, 1743, 1744, 1745, 1746, 1747, 1748, 1749, 1750, 1751, 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, 1767, 1768, 1769, 1770, 1771, 1772, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1780, 1781, 1782, 1783, 1784, 1785, 1786, 1787, 1788, 1789, 1790, 1791, 1792, 1793, 1794, 1795, 1796, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1831, 1832, 1833, 1834, 1835, 1836, 1837, 1838, 1839, 1840, 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198,

## STRATO'S MUSA PUERILIS

they were not then regarded as disgraceful, being indeed rather fashionable. Readers must take this into consideration and especially in estimating Meleager, so much of whose personal work is comprised in this book. It is noteworthy that among the most beautiful of his poems are just some of those I have mentioned as addressed to girls and included by mistake here. In the rest if I err not, we miss the distinguishing note of passion, which his other love-poems so often have. The elements of his imagery of love are all mere Love and His mother, burning arrows and stormy seas—but somewhat devoid of soul and at times disfigured by a coarseness foreign to his gentle spirit. These attachments were in his case rather a matter of fashion than of passion.<sup>1</sup>

Strato himself is frankly homosexual. He writes good and at times pretty verse, but he is, as a rule, quite *terre à terre* and often very gross.

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<sup>1</sup> There was no reason for putting No. 132 (perhaps the most exquisite of all his poems) and No. 133 in this Book.

## ΣΤΡΑΤΩΝΟΣ ΜΟΤΣΑ ΠΑΙΔΙΚΗ

Καὶ τίς ἂν εἴηεν εἰ πάντες σοὶ τῶν εἰρημίων τὴν γνῶσιν ἐκβά-  
 μενος τῆν Στράτωνος τοῦ Χαρδιστοῦ Παιδικὴν Μοῦσαν ἀπικρυ-  
 ψάμην, ἢν αὐτὸς παίζων πρὸς τοὺς πλησίον ἀπεδείκνυτο, τέρψιν  
 οἰκίαν τῆν ἀναγγελίαν τῶν περιγραμμάτων, εἰ τὸν καὶ  
 ποιούμενος. Ἰχον τείνῃ τῶν ἐξῆς ἐν χορείαις γὰρ ἢ γε  
 σάφρην, κατὰ τὴν τραγικὴν, εἰ διαφραθήσεται.

## 1.—ΣΤΡΑΤΩΝΟΣ

Ἐκ Διὸς ἀρχώμεσθα, καθὼς εἶρηκεν Ἄρατος  
 ὑμῖν δ', ὦ Μοῦσαι, σήμερον οὐκ ἐνοχλῶ.  
 εἰ γὰρ ἐγὼ παῖδάς τε φιλῶ καὶ παισὶν ὁμιλῶ,  
 τοῦτο τί πρὸς Μούσας τὰς Ἑλικωνιάδας;

## 2.—ΤΟΥ ΑΥΤΟΥ

Μὴ ζήτηί δέλτοισιν ἐμαῖς Πρίαμον παρὰ βωμοῖς,  
 μηδὲ τὰ Μηδείης πέτυθα καὶ Νιόβης,  
 μηδ' Ἴτυν ἐν θαλάμοις, καὶ ἀηδόνας ἐν πετάλοισιν·  
 ταῦτα γὰρ οἱ πρότεροι πάντα χυδῆν ἔγραφον·  
 ἀλλ' ἱλαραῖς Χαρίτεσσι μεμυγμένον ἥδυν ἔρωτα, 5  
 καὶ Βρόμιον· τουτοῖς δ' ὀφρύνες οὐκ ἔπρεπον.

## 3.—ΤΟΥ ΑΥΤΟΥ

Τῶν παίδων, Διόδωρε, τὰ προσθέματ' εἰς τρία πίπτει  
 σχήματα, καὶ τούτων μάνθα' ἐπωνυμίας.

## BOOK XII

### STRATO'S *MUSA PUERILIS*

And what kind of man should I be, reader, if after setting forth all that precedes for thee to study. I were to conceal the Puerile Muse of Strato of Sardis, which he used to recite to those about him in sport, taking personal delight in the diction of the epigrams not in their meaning. Apply thyself then to what follows, for "in dances," as the tragic poet says, "a chaste woman will not be corrupted."

#### I.—STRATO

"LET us begin from Zeus," as Aratus said, and you, O Muses, I trouble not to-day. For if I love boys and associate with boys, what is that to the Muses of Helicon?

#### 2.—BY THE SAME

Look not in my pages for Priam by the altar, nor for the woes of Medea and Niobe, nor for Itys in his chamber and the nightingales amid the leaves, for earlier poets wrote of all these things in profusion. But look for sweet Love mingled with the jolly Graces, and for Bacchus. No grave face suits them.

#### 3.—BY THE SAME

PUERORUM, O Diodore, vascula in tres formas cadunt,  
quarum disce cognomena. Adhuc enim intactam

## GREEK ANTHOLOGY

τὴν ἔτι μὲν γὰρ ἄθικτον ἄκμῃσ' ἀλάου ἀνόμαζε,  
 κωκῶ τὴν φύσιν ἄρτι καταρχομένην  
 τὴν δ' ἤδη πρὸς χεῖρα σαλευομένην, λέγε σαύραν 5  
 τὴν δὲ τελειοτέραν, οἶδας ἂν χρησέεσσι καλεῖν.

### 4.—ΤΟΥ ΑΥΤΟΥ

Ἄκμῃ δωδεκέτους ἐπιτέρπομαι· ἔστι δὲ τούτου  
 ὡς τρισκαιδεκέτης πουλὺ ποθεινότερος  
 ὡς τὰ δις ἑπτὰ νέμων, γλυκερώτερον ἄνθος Ἑρώτων  
 τερπνότερος δ' ἢ τρίτης πεντάδος ἀρχόμενος  
 ἑξεκαιδέκατον δὲ θεῶν ἔτος· ἑβδοματον δὲ 5  
 καὶ δέκατον ζητεῖν οὐκ ἔμῳ, ἀλλὰ Διός.  
 αἱ δ' ἐπὶ πρεσβυτέρους τις ἔχει πόθον, οὐκέτι παίζει,  
 ἀλλ' ἤδη ζητεῖ "τὸν δ' ἀπαμειβόμενος."

### 5.—ΤΟΥ ΑΥΤΟΥ

Τοὺς λευκοὺς ἀγαπῶ, φιλέω δ' ἅμα τοὺς μελιχρώδεις  
 καὶ ξανθοὺς, στέργω δ' ἔμπαλι τοὺς μέλανας  
 οὐδὲ κορας ξανθὰς παραπέμπομαι ἀλλὰ περισσῶς  
 τοὺς μελανοφθάλμους αἰγλοφανεῖς τε φιλῶ.

### 6.—ΤΟΥ ΑΥΤΟΥ

Πρωκτὸς καὶ χρυσὸς τὴν αὐτὴν ψῆφον ἔχουσιν·  
 ψηφίζων δ' ἀφελῶς τοῦτο ποθ' εὖρον ἐγώ.

### 7.—ΤΟΥ ΑΥΤΟΥ

Σφιγκτὴρ οὐκ ἔστιν παρὰ παρθένῃ, οὐδὲ φίλημα  
 ἀπλοῦν, οὐ φυσικὴ χρωτὸς εὐπνοῖα,

## STRATO'S *MUSA PUERILIS*

lalu nuncupa, eam quae turgescere modo incipit coco, quae vero jam ad manum agitur, dic lacertam, perfectior autem scis quomodo appellanda sit.

### 4.—BY THE SAME

I DELIGHT in the prime of a boy of twelve, but one of thirteen is much more desirable. He who is fourteen is a still sweeter flower of the Loves, and one who is just beginning his fifteenth year is yet more delightful. The sixteenth year is that of the gods, and as for the seventeenth it is not for me, but for Zeus, to seek it. But if one has a desire for those still older, he no longer plays, but now seeks "And answering him back."

### 5.—BY THE SAME

I LIKE them pale, and I also love those with a skin the colour of honey, and the fair too; and on the other hand I am taken by the black-haired. Nor do I dismiss brown eyes, but above all I love sparkling black eyes.

### 6.—BY THE SAME

THE numerical value of the letters in *ῥωσάρδς* (*rosarðs*) and *χρῶσάρδς* (*gold*), is the same.<sup>2</sup> I once found this out reckoning up casually

### 7.—BY THE SAME

APUD virginem non est sphincter, non anavium simplex, non nativa cutis fragrantis, non sermo ille

<sup>1</sup> Common in Homer

<sup>2</sup> Making 1870.



## GREEK ANTHOLOGY

οὐ λόγος ἤδ' οὐδ' ἐκείνος ὁ πορνικός, οὐδ' ἀκέραιον  
 βλέμμα, διδασκομένη δ' ἐστὶ κακιοτέρα.  
 ψυχροῦνται δ' ὀπιθεν πᾶσαι το δὲ μείζον ἐκείνο, 5  
 οὐκ ἔστιν ποῦ θῆς τὴν χέρα πλαζομένην.

### 8.—ΤΟΥ ΑΥΤΟΥ

Εἶδον ἐγὼ τινα παῖδα τέπανθοπλοκοῦντα κύρυμβον,  
 ἄρτι παρέρχόμενος τὰ στεφανηπλόκια·  
 οὐδ' ἄτρωτα παρῆλθον· ἐπιστάς δ' ἤσυχας αὐτῷ  
 φημί "Πόσου πωλεῖς τὸν σὸν ἐμοὶ στέφανον;"  
 μᾶλλον τῶν καλυκῶν δ' ἐρυθαίνετο, καὶ κατακύνθας 5  
 φησὶ "Μικρὰν χωρεῖ, μὴ σε πατήρ ἐσιδῇ"  
 ὠνοῦμαι προφάσει στεφάνους, καὶ οἰκαδ' ἀπελθὼν  
 ἔστεφανωσα θεούς, κείνον ἐπευξάμενος

### 9.—ΤΟΥ ΑΥΤΟΥ

Ἄρτι καλός, Διόδωρε, σύ, καὶ φιλέουσι πέπειρας·  
 ἀλλὰ καὶ ἦν γήμης, οὐκ ὑπολειψόμεθα.

### 10.—ΤΟΥ ΑΥΤΟΥ

Εἰ καὶ σοὶ τριχόφοιτος ἐπεσκίρτησεν ἱαυλος,  
 καὶ τρυφερὰ κροτάφων ξανθοφυεῖς ἔλικες,  
 οὐδ' οὕτω φεύγω τὸν ἐρωμένον· ἀλλὰ τὸ κάλλος  
 τούτου, κἂν πωγων, κἂν τρίχες, ἡμέτερον.

### 11.—ΤΟΥ ΑΥΤΟΥ

Ἐχθὺς ἔχων ἀνὰ νύκτα Φιλόστρατον, οὐκ ἐδυνήθην,  
 κείνου, πῶς εἶπω; πάντα παρασχομένου.  
 ἀλλ' ἐμὲ μηκέτ' ἔχετε φίλοι φίλον, ἀλλ' ἀπὸ  
 πύργου  
 ῥίψατ', ἐπεὶ λίην Ἀστυάναξ γέγονα.

## STRATO'S *MUSA PUERILIS*

dulcis lascivus, nec ingenuus obtutus; quæ autem eruditur est pejor. Frigens vero a tergo cunctas, et, quod majoris momenti est, non est ubi ponas manum errantem.

### 8.—BY THE SAME

Just now, as I was passing the place where they make garlands, I saw a boy interweaving flowers with a bunch of berries. Nor did I pass by unwounded, but standing by him I said quietly, "For how much will you sell me your garland?" He grew redder than his roses, and turning down his head said, "Go right away in case my father sees you." I bought some wreaths as a pretence, and when I reached home crowned the gods, beseeching them to grant me him.

### 9.—BY THE SAME

Now thou art fair, Diodorus, and ripe for lovers, but even if thou dost marry, we shall not abandon thee.

### 10.—BY THE SAME

EVEN though the invading down and the delicate nuburn curls of thy temples have leapt upon thee, that does not make me shun my beloved, but his beauty is mine, even if there be a beard and hairs.

### 11.—BY THE SAME

YESTERDAY I had Philostratus for the night, but was incapable, though he (how shall I say it?) was quite companionable. No longer, my friends, count me your friend, but throw me off a tower as I have become too much of an Astyanax.<sup>1</sup>

<sup>1</sup> The son of Hector, thrown from a tower by the Greeks. The pun is on *Asty*, a privative and *aristeia* (*erigens*).

## GREEK ANTHOLOGY

### 12.—ΦΛΑΚΚΟΣ

Ἄρτι γεννιάζων ὁ καλὸς καὶ στερρὸς ἐρασταῖς  
παιδὸς ἐρᾷ Λαδων. σύντομος ἡ Νέμεσις.

### 13.—ΣΤΡΑΤΩΝΟΣ

Ἰητροῦς εὐρόν ποτ' ἐγὼ λείους δυσέρωτας,  
τρίβοντας φυσικῆς φάρμακον ἰαντιδότου.  
οἱ δέ γε φωραθέντες, "Ἐχ' ἡσυχίην" ἐδέοντο·  
καὶ γὰρ ἔφην "Συγῶ, καὶ θεραπεύσετέ με"

### 14.—ΔΙΟΣΚΟΡΙΔΟΥ

Δημόφιλος τοιοῖσδε φιλήμασιν εἰ πρὸς ἐραστὰς  
χρήσεται ἀκμαῖην, Κύπρι, καθ' ἡλικίην,  
ὥς ἐμὲ νῦν ἐφίλησεν ὁ νῆπιος, οὐκέτι νύκτωρ  
ἥσυχά τῇ κείνου μητρὶ μανεῖ προθυρά.

### 15.—ΣΤΡΑΤΩΝΟΣ

Εἰ Γραφικοῦ πυγαῖα σάνις δέδαχ' ἐν βαλανείῳ,  
ἄνθρωπος τί παθῶ; καὶ ξύλον αἰσθάνεται.

### 16.—ΤΟΥ ΑΥΤΟΥ

Μὴ κρύπτῃς τὸν ἔρωτα, Φιλόκρατες· αὐτὸς ὁ δαίμων  
λακτίζειν κραδίην ἡμετέρην ἱκανός·  
ἀλλ' ἱλαροῦ μεταδος τι φιληματος. ἔσθ' ὅτε καὶ σὺ  
αἰτήσεις τοιάνδ' ἐξ ἑτέρων χαρίτα.

### 17.—ΑΔΗΛΟΝ

Οὐ μοι θῆλυς ἔρωσ' ἐγκάρδιος, ἀλλὰ με πυρσοὶ  
ἄρσενες ἀσβέστω θῆκαν ὑπ' ἀνθρακίῃ.  
πλειότεραν τόδε θάλλπος· ὅσον δυνατώτερος ἄρσην  
θηλυτέρης, τόσον χῶ ποθος ὀξύτερος

## STRATO'S *MUSA PUERILIS*

### 12.—FLACCUS

Just as he is getting his beard, Lado, the fair youth, cruel to lovers, is in love with a boy. Nemesis is swift.

### 13.—STRATO

I once found some beardless doctors, not prone to love, grinding a natural antidote for it. They, on being surprised, I thought me to keep it quiet, and I said, "I am muzz, but you must cure me."

### 14.—DIOSCORIDES

If Demophilus, when he reaches his prime, gives such kisses to his lovers as he gives me now he is a child, no longer shall his mother's door remain quiet at night.

### 15.—STRATO

If a plank pinched Graphicus in the bath, what will become of me, a man? Even wood feels.

### 16.—By THE SAME

SEEM not to hide our love, Philocrates, the god himself without that hath sufficient power to trample on my heart. But give me a taste of a blithe kiss. The time shall come when thou shalt beg such favour from others.

### 17.—ANONYMOUS

THE love of women touches not my heart, but male brands have kindled unquenchable coals of fire on me. Greater is this heat, by as much as a man is stronger than a woman, by so much is this desire sharper.

## 18.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Τλήμονες, οἷς ἀνέραστος ἔφν βίος· οὔτε γὰρ ἔρξαι  
 εὐμαρές, οὐτ' εἰπεῖν ἔστί τι νόσφι πόθων.  
 καὶ γὰρ ἐγὼ νῦν εἰμὶ λίην βραδύς· εἰ δ' ἐπίδοιμι  
 Ξεινόφιλον, στεροπῆς πτήσομαι ὀξύτερος.  
 τοῦνεκεν οὐ φεύγειν γλυκὺν ἡμερον, ἀλλὰ διώκειν,  
 πᾶσι λέγω. ψυχῆς ἐστὶν Ἔρως ἀκόνη.

## 19.—ΑΔΗΛΟΝ

Οὐ δύναμαί σε θέλων θέσθαι φίλον· οὔτε γὰρ αἰτεῖς,  
 οὐτ' αἰτοῦντι δίδως, οὔθ' ἂ δίδωμι δέχῃ.

## 20.—ΙΟΥΛΙΟΥΣ ΛΕΩΝΙΔΑ

Ὁ Ζεὺς Αἰθιόπων πάλι τέρπεται εἰλαπίναισιν,  
 ἢ χρυσὸς Δανάης εἴρπυσεν εἰς θαλαμους·  
 θαῦμα γὰρ εἰ Περίανδρον ἰδὼν οὐχ ἤρπασε γαίης  
 τὸν καλόν· ἢ φιλόπαις οὐκέτι νῦν ὁ θεός

## 21.—ΣΤΡΑΤΩΝΟΣ

Κλέφομεν ἄχρι τίνος τὰ φιλήματα, καὶ τὰ λαθραῖα  
 νεύσομεν ἀλλήλοισι δρμασι φειδομένοις,  
 μέχρι τίνος δ' ἀτέλεστα λαλήσομεν, ἀμβολίαισι  
 ζευγνύντες κανεὰς ἐμπαλιν ἀμβολίας;  
 μέλλοντες τὸ καλὸν δαπανήσομεν· ἀλλὰ πρὶν εἰλθεῖν  
 τὰς φθονεράς. Φεῖδων, θῶμεν ἐκ' ἔργα λόγοις.

## 22.—ΣΚΤΘΙ&lt;N&gt;ΟΤ

Ἦλθέν μοι μέγα πῆμα, μέγας πόλεμος, μέγα μοι  
 πῦρ,  
 Ἦλίσσος πλήρης τῶν ἐς ἔρωτ' ἐτέων.

## STRATO'S MUSA PUEILIS

### 18.—ALPHEIUS OF MYTILENE

UNHAPPY they whose life is loveless; for without love it is not easy to do aught or to say aught. I, for example, am now all too slow, but were I to catch sight of Xenophilus I would fly swifter than lightning. Therefore I bid all men not to shun but to pursue sweet desire, Love is the whetstone of the soul.

### 19.—ANONYMOUS

THOUGH I would, I cannot make thee my friend, for neither dost thou ask, nor give to me when I ask, nor accept what I give.

### 20.—JULIUS LEONIDAS

ZEUS is again rejoicing in the banquets of the Ethiopians,<sup>1</sup> or, turned to gold, hath stolen to Danaë's chamber; for it is a marvel that, seeing Periander, he did not carry off from Earth the lovely youth; or is the god no longer a lover of boys?

### 21.—STRATO

How long shall we steal kisses and covertly signal to each other with chary eyes? How long shall we talk without coming to a conclusion, linking again and again idle deferment to deferment? If we tarry we shall waste the good; but before the envious ones<sup>2</sup> come, Phidon, let us add deeds to words.

### 22.—SCYTHINUS

TIME has come to me a great woe, a great war, a great fire. Elusius, full of the years ripe for love,

<sup>1</sup> Homer, *Il.* l. 423.      <sup>2</sup> Hairs.

## GREEK ANTHOLOGY

αὐτὰ τὰ καίρι' ἔχων ἑκακίδεκα, καὶ μετὰ τούτων  
 πάσας καὶ μικρὰς καὶ μεγάλας χάριτας,  
 καὶ πρὸς ἀναγνῶναι φωνὴν μέλι, καὶ τὸ φιλεῖσαι δ  
 χεῖλεα, καὶ τὸ λαβεῖν ἔνδον, ἀμεμπτότατον.  
 καὶ τί πάθω, φησὶν γὰρ ὁρᾶν μόνον· ἢ ῥ' ἄγρυπνήσω  
 πολλάκι, τῇ κενεῇ κυπριδι χειρομαχῶν.

### 23.—ΜΕΛΕΑΓΓΟΣ

Ἦγρεῦθην ὁ πρόσθεν ἐγὼ ποτε τοῖς δυσέρωσι  
 κώμοις ἡϊθέων πολλάκις ἐγγελύσας  
 καὶ μ' ἐπὶ σοῖς ὁ πτανὸς Ἴρωις προθύροισι, Μνίσκε,  
 στήσεν ἐπιγραφὰς "Σκύλ' ἀπὸ Σωφροσύνης."

### 24.—ΛΑΤΡΕΑ

Εἴ μοι χαρτὸς ἐμὸς Πολέμων καὶ σῶος ἀνέλθοι,  
 οἷος α< . Δήλου> κοίρανε, περμπόμενος,  
 ῥέξειν οὐκ ἀπόφημι τὸν ὀρθροβοῦν παρὰ βωμοῖς  
 ὄρνιν, ὃν εὐχολαῖς ὠμολόγησα τεαῖς· δ  
 εἰ δέ τι τῶν δυτῶν τότε οἱ πλέον ἢ καὶ ἔλασσοι  
 ἔλθοι ἔχων, λέλυται τοῦμόν ὑποσχεσιον  
 ἦλθε δὲ σὺν πωγωνι. τόδ' εἰ φίλον αὐτὸς ἑαυτῷ  
 εὐξάτο, τὴν θυσίην πρᾶσσε τὸν εὐξαμένον.

### 25.—ΣΤΑΥΤΛΛΙΟΥ ΦΛΑΚΚΟΥ

Σῶόν μοι Πολέμωνα μολεῖν, δὲ ἔπεμπον, Ἀπόλλω  
 ἡτούμην, θυσίην ὄρνιν ὑποσχόμενος.  
 ἦλθε δὲ μοι Πολέμων λασιος γένυν. οὐ μὰ σέ,  
 Φοῖβε,  
 ἦλθεν ἐμοί, πικρῷ δ' ἐξέφυγεν με τάχει  
 οὐκέτι σοι θύω τὸν ἀλέκτορα. μή με σοφίζου, δ  
 κωφὴν μοι σταχίων ἀντιδιδοὺς καλᾶμην.

## STRATO'S *MUSA PUEBRILIS*

just at that fatal age of sixteen, and having withal every charm, small and great, a voice which is honey when he reads and lips that are honey to kiss, et ad capiendum lites rem inculpatisssimam. What will become of me? He bids me look only. Verily I shall often lie awake fighting with my hands against this empty love.

### 23.—MELEAGER

I AM caught, I who once laughed often at the serenades of young men crossed in love And at thy gate, Myiscus, winged Love has fixed me, inscribing on me "Spoils won from Chastity"

### 24.—TULLIUS LAUREAS

IF my Polemo return welcome and safe, as he was, Lord of Delos, when we sent him on his way, I do not refuse to sacrifice by thy altar the bird, herald of the dawn, that I promised in my prayers to thee. But if he come possessing either more or less of anything than he had then, I am released from my promise.—But he came with a beard. If he himself prayed for this as a thing dear to him, exact the sacrifice from him who made the prayer

### 25.—STATYLLIUS FLACCUS

WHEN I bade farewell to Polemo I prayed for him to return safe and sound to me, Apollo, promising a sacrifice of a fowl. But Polemo came to me with a hairy clun. No, Phoebus, I swear it by thyself, he came not to me, but fled from me with cruel fleetness. I no longer sacrifice the cock to thee. Think not to cheat me, returning me for full ears empty chaff



## 26.—ΤΟΥ ΑΥΤΟΥ

Εἰ μοι σωζόμενος Πολέμων ὃν ἔπεμπον ἀνέλθοι  
 <φοινίξειν βωμούς ὡμολόγησα τεύους>  
 νῦν θ' αὐτῷ Πολέμων ἀνασώζεται· οὐκέτ' ἀφίκται,  
 Φοῖβε, δασύς δ' ἦκων οὐκέτι σῶος ἐμοί.  
 αὐτὸς ἴσως σκιάσαι γένυν εὐξατο· θυέτω αὐτός, 6  
 ἀντία ταῖσιν ἐμαῖς ἀλπίσιν εὐξάμενος.

## 27.—ΤΟΥ ΑΥΤΟΥ

Σαῖς ἔκελον προὔπεμπον ἐγὼ Πολέμονα παρειαιῖς,  
 ἦν ἔλθῃ, θύσειν ὄρνιν ὑποσχόμενος·  
 οὐ δέχομαι φθονεροῖς, Παιῶν, φρίσσοντα γενείοις,  
 τοιούτου τλήμων εἵνεκεν εὐξάμενος.  
 οὐδὲ μάτην τίλλεσθαι ἀναίτιον ὄρνιν ἔοικεν, 6  
 ἢ συντιλλέσθω, Δήλιε, καὶ Πολέμων.

## 28.—ΝΟΤΜΗΝΙΟΤ ΤΑΡΣΕΩΣ

Κῦρος κύριός ἐστι· τί μοι μέλει, εἰ παρὰ γράμμα,  
 οὐκ ἀναγινώσκω τὸν καλόν, ἀλλὰ βλέπω.

## 29.—ΛΑΚΑΙΟΤ

Πρώταρχος καλός ἐστι, καὶ οὐ θέλει· ἀλλὰ θελήσει  
 ὕστερον ἢ δ' ὥρῃ λαμπυρὸν ἔχουσα τρέχει.

## 30.—ΤΟΥ ΑΥΤΟΥ

Ἦ κνήμη, Νίκανδρε, δασύνεται· ἀλλὰ φύλαξαι,  
 μή σε καὶ ἡ πυγὴ ταὐτὸ παθοῦσα λάθῃ·  
 καὶ γνώσῃ φιλέοντας ὅση σπάνις. ἀλλ' ἔτι καὶ νῦν  
 τῆς ἀμετακλήτου φροντισον ἡλικίης.

## STRATO'S *MUSA PUEBRILIS*

### 26.—BY THE SAME

If the Polemo I parted from came back to me in safety, I promised to sacrifice to thee. But now Polemo is saved for himself. It is no longer he who has come back to me, Phoebus, and arriving with a beard, he is no longer saved for me. He perhaps prayed himself for his chin to be darkened. Let him then make the sacrifice himself, as he prayed for what was contrary to all my hopes.

### 27.—BY THE SAME

WHEN I saw Polemo off, his cheeks like thine, Apollo, I promised to sacrifice a fowl if he came back. I do not accept him now his spiteful cheeks are bristly. Luckless wretch that I was to make a vow for the sake of such a man! It is not fair for the innocent fowl to be plucked in vain, or let Polemo be plucked, too, Lord of Delos.

### 28.—NUMENIUS OF TARSUS

CYRUS is Lord (*tyrannos*). What does it matter to me if he lacks a letter? I do not read the fair, I look on him.

### 29.—ALCAEUS

PHOTARCHIUS is fair and does not wish it, but later he will, and his youth races on holding a torch.<sup>1</sup>

### 30.—BY THE SAME

Your leg, Nicander, is getting hairy, but take care no clunibus idem accidat. Then shall you know how rare lovers are. But even now reflect that youth is irrevocable.

<sup>1</sup> As in the torch race the torch was handed on by one racer to another, so is it with the light of youthful beauty.

## GREEK ANTHOLOGY

### 31.—ΦΑΝΙΟΥ

Ναὶ Θεμιν, ἀκρήτου καὶ τὰ σκύφος ᾧ σεσάλευμαι,  
 Πάμφιλε, βαιος ἔχει τὸν σὸν ἔρωτα χρόνος·  
 ἤδη γὰρ καὶ μῆρὸς ὑπὸ τριχα, καὶ γένυς ἡβῆ,  
 καὶ Ποθος εἰς ἐτέρην λοιπὸν ἄγει μαρίνην.  
 ἀλλ' ὅτε <σοι> σπινθῆρος ἐτ' ἵχνια βαιὰ λάλειπται, 5  
 φειδωλὴν ἱποθεύ. Καιρὸς ἔρωτι φίλος

### 32.—ΘΥΜΟΚΛΕΟΥΣ

Μέμνη πον, μέμνη, ὅτε τοι ἔπος ἱερὸν εἶπον  
 "ὦρῃ κάλλιστον, χ' ὦρῃ ἐλαφρότατον·  
 ὦρην οὐδ' ὁ τάχιστος ἐν αἰθέρι παρφθάσει ὄρνις.  
 νῦν ἴδε, πάντ' ἐπὶ γῆς ἄνθεα σεῦ κέχυται.

### 33.—ΜΕΛΕΑΓΡΟΥ

Ἦν καλὸς Ἡράκλειτος, ὅτ' ἦν ποτέ· νῦν δὲ παρ' ἤβην  
 κηρύσσει πόλεμον δέρις ὀπισθοβάταις.  
 ἄλλα, Πολυξενίδη, τάδ' ὄρων, μὴ γαῦρα φρυνύσσον·  
 ἔστι καὶ ἐν γλουτοῖς φνομένη Νέμεσις.

### 34.—ΑΥΤΟΜΕΔΟΝΤΟΣ

Πρὸς τὸν παιδο-ρίβην Δημήτριον ἐχθρὰς εἰδείπνουν,  
 πάντων ἀνθρώπων τὸν μακαριστότατον.  
 εἰς αὐτοῦ κατέκειθ' ὑποκόλπιος, εἰς ὑπὲρ ὤμων,  
 εἰς ἄφερν τὸ φαγεῖν, εἰς δὲ πικρὸν ἐδίδον·  
 ἢ τετράς ἢ περιβλεπτός. ἐγὼ παίζων δὲ πρὸς αὐτὸν 5  
 φημὶ "Συ καὶ νύκτωρ, φιλτατε, παιδοτριβεῖς;"

## STRATO'S *MUSA PUERILIS*

### 31.—PHANIAS

By Themus and the bowl of wine that made me totter, thy love, Pampphilus, has but a little time to last. Already thy thigh has hair on it and thy cheeks are downy, and Desire leads thee henceforth to another kind of passion. But now that some little vestiges of the spark are still left thee, put away thy parsimony. Opportunity is the friend of Love.

### 32.—THYMOYLES

THOU rememberest, I trust, thou rememberest the time when I spoke to thee the holy verse, "Beauty is fairest and beauty is nimblest." Not the fleetest bird in the sky shall outstrip beauty. Look, now, how all thy blossoms are shed on the earth.

### 33.—MELEAGER

HERACLITUS was fair, when there was a Heracitus, but now that his prime is past, a screen of hide<sup>1</sup> declares war on those who would scale the fortress. But, son of Polyxenus, seeing this, be not insolently haughty. It is not only on the cheeks that Nemesis grows.

### 34.—AUTOMEDON

YESTERDAY I supped with the boys' trainer, Demetrius, the most blessed of all men. One lay on his lap, one stooped over his shoulder, one brought him the dishes, and another served him with drink—the admirable quartette. I said to him in fun, "Do you, my dear friend, train the boys at night too?"

<sup>1</sup> Such were used in war to defend walls.

## GREEK ANTHOLOGY

### 35.—ΔΙΟΚΛΕΟΥΣ

Χαῖρέ ποτ' οὐκ εἰπόντα προσεῖπέ τις "Ἄλλ' ὁ  
 περισσὸς  
 κάλλει νῦν Δάμων οὐδὲ τὸ χαῖρε λέγει.  
 ἤξει τις τούτου χρόνος ἐκδικος· εἴτα δασυνθεὶς  
 ἄρξῃ χαῖρε λέγειν οὐκ ὑποκρινομένοις."

### 36.—ΑΣΚΛΗΠΙΑΔΟΥ ΑΔΡΑΜΥΤΤΗΝΟΥ

Νῦν αἰτεῖς, ὅτε λεπτός ὑπὸ κροταύφοισιν ἱούλος  
 ἔρπει καὶ μηροῖς ὀξὺς ἔπεισι χνοος·  
 εἴτα λέγεις "Ἠδίων ἐμοὶ τῶδε." καὶ τίς ἂν εἴποι  
 κρείσσονας αὐχμηρὰς ἀσταχύνων καλίσμας,

### 37.—ΔΙΟΣΚΟΡΙΔΟΥ

Πυγὴν Σωσάρχαιον διέπλασεν Ἀμφιπολίτῃ  
 μυελίνῃ παίζων ὁ βροτολογὸς Ἔρως.  
 Ζήνα θέλων ἐρεθίσαι, ὀθούνεκα τῶν Γανυμήδους  
 μηρῶν οἱ τούτου πούλῳ μελιχρότεροι

### 38.—ΡΙΑΝΟΥ

\*Ὡραί σοι Χάριτές τε κατὰ γλυκὺ χεῦαν ἔλαιον,  
 ὦ πυγὰ· κνώσσειν δ' οὐδὲ γέροντας ἔῃς.  
 λέξον μοι τίνοσ' ἐσσί μάκαιρα τὴν, καὶ τίνα παίδων  
 κοσμεῖς, ὦ πυγὰ δ' εἶπε "Μενεκράτεος."

### 39.—ΑΔΗΛΟΝ

Ἐσθίσθη Νίκανδρος, ἀπέπτατο πᾶν ἀπὸ χροῆς  
 ἄνθος, καὶ χαρίτων λοιπὸν ἔτ' οὐδ' ὄνομα,  
 ὅν πρην ἐν ἀθανάτοισι νομιζομεν. ἀλλὰ φρονεῖται  
 μηδὲν ὑπὲρ θνητούς, ὦ νέαι εἰσὶ τρίχες

## STRATO'S *MUSA PUERILIS*

### 35.—DIOCLES

ONE thus addressed a boy who did not say good-day: "And so Damon, who excels in beauty, does not even say good-day now! A time will come that will take vengeance for this. Then, grown all rough and hairy, you will give good-day first to those who do not give it you back.

### 36.—ASCLEPIADES OF ADRAMYTTIUM

NOW you offer yourself, when the tender bloom is advancing under your temples and there is a prickly down on your thighs. And then you say, "I prefer this." But who would say that the dry stubble is better than the eared corn?

### 37 DIOSCORIDES

LOVE, the murderer of men, moulded soft as marrow the body of Sosarchus of Amphipolis in fun, wishing to irritate Zeus because his thighs are much more honeyed than those of Ganymede.

### 38.—RHIANUS

THE Hours and Graces shed sweet oil on thee, and thou lettest not even old men sleep. Tell me whose thou art and which of the boys thou adornest. And the answer was, "Menecrates."

### 39.—ANONYMOUS

NICANDER'S light is out. All the bloom has left his complexion, and not even the name of charm survives, Nicander whom we once counted among the immortals. But, ye young men, let not your thoughts mount higher than befits a mortal, there are such things as hairs.

## GREEK ANTHOLOGY

### 40.—ΑΔΗΛΟΝ

Μὴ 'κδύσῃς, ἄνθρωπε, τὸ χλαῖνιον, ἀλλὰ θεωρεῖ  
οὕτως ἀκρολίθου καμὲ τρόπον ξοῦνον.  
γυμνὴν Ἀντιφίλου ζητῶν χάριν, ὥς ἐπ' ἀκάνθαις  
εὐρήσεις ῥοδέαν φυομένην κάλυκα.

### 41.—ΜΙΛΕΒΑΙΥΤΟΥ

Οὐκέτι μοι Θήρων γράφεται καλός, οὐδ' ὁ πυραυγῆς  
πρὶν ποτε, νῦν δ' ἤδη δαλός, Ἀπολλόδοτος.  
στέργω θῆλυν ἔρωτα δασυτρώγων δὲ πίεσμα  
λασταύρων μελέτω ποιμένω αἰγοβάταις.

### 42.—ΔΙΟΣΚΟΡΙΔΟΥ

Βλέψον ἐς Ἑρμογένην πλήρει χερὶ, καὶ τάχα πρήξεις  
παιδοκόραξ ὧν σοι θυμὸς ὀνειροπολεῖ,  
καὶ στυγνὴν ὀφρύων λύσεις τάσιν· ἦν δ' ἁλιεύρ  
ὀρφανὸν ἀγκίστρον κύματι δοῦς κύλαμον.  
ἔλξεις ἐκ λεμένος πολλὴν δρύσσαν· οὐδε γὰρ αἰδῶς 5  
οὐδ' ἔλεος δαπάνῃ κόλλοσι συντρέφεται.

### 43.—ΚΑΛΛΙΜΑΧΟΥ

Ἐχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθῳ  
χαίρω τις πολλοὺς ὥδε καὶ ὥδε φέρει·  
μισῶ καὶ περίφοιτον ἐρώμενον, οὐδ' ἀπὸ κρήνης  
πίνω· σικχαίνω πάντα τὰ δημόσια.  
Λυσανίη, σὺ δὲ ναίχῃ καλὸς καλός· ἀλλὰ πρὶν εἰπεῖν 6  
τοῦτο σαφῶς, ἤχῳ φησὶ τις "Ἄλλος ἔχει."

## STRATO'S *MUSA PUBRILIS*

### 40.—ANONYMOUS

TAKE not off my cloak, Sir, but look on me even as if I were a draped statue with the extremities only of marble. If you wish to see the naked beauty of Antiphilus you will find the rose growing as if on thorns.

### 41.—MELEAGER

I do not count Thero fair any longer, nor Apollodorus, once gleaming like fire, but now already a burnt-out torch. I care for the love of women. Let it be for goat-mounting herds to press in their arms hairy minions.

### 42. DIOSCORIDES

WHEN you look on Hermogenes, boy-vulture, have your hands full, and perhaps you will succeed in getting that of which your heart dreams, and will relax the melancholy contraction of your brow. But if you fish for him, committing to the waves a line devoid of a hook, you will pull plenty of water out of the harbour, for neither pity nor shame dwells with an extravagant cinaedus.

### 43.—CALLIMACHUS

I DETEST poems all about the same trite stories, and do not love a road that carries many this way and that. I hate, too, a beloved who is in circulation, and I do not drink from a fountain. All public things disgust me. Lysanias, yes indeed thou art fair, fair. But before I can say this clearly an echo says, "He is another's."<sup>1</sup>

<sup>1</sup> Echo would of course have answered *ἄλλος τοῦ παλαιοῦ*.



## GREEK ANTHOLOGY

### 44.—ΓΛΑΤΚΟΤ

\* Ἦν ὅτε παῖδας ἔπειθε πάλαι ποτὲ δῶρα φιλεῦντας  
 ὀρνυξέ, καὶ ῥαπτὴ σφαῖρα, καὶ ἑστράγαλοι  
 νῦν δὲ λοπὰς καὶ κέρμα· τὰ παίγνια δ' οὐδὲν ἐκείνα  
 ἰσχύει. ζῆτεῖτ' ἄλλο τι, παιδοφίλαι

### 45.—ΠΟΣΕΙΔΙΠΠΟΤ

Ναὶ ναὶ βύλλαι, \* Ἐρωτες ἐγὼ σκοπὸς εἰς ἄμα  
 πολλοῖς  
 κεῖμαι. μὴ φείσῃσθ', ἄφρονες· ἦν γὰρ ἐμὲ  
 νικήσῃτ', ὀνομαστοὶ ἐν ἀθανάτοισιν ἔσεσθε  
 τοξόται, ὡς μεγάλης δεσπότης ἰοδύκης.

### 46.—ΑΣΚΛΗΠΙΑΔΟΥ

Οὐκ εἴμ' οὐδ' ἐτέων δύο κεῖκοσι, καὶ κοπιῶ ζῶν.  
 \* Ἐρωτες, τί κακὸν τοῦτο; τί με φλέγετε,  
 ἦν γὰρ ἐγὼ τι πάθω, τί ποιήσετε; δῆλον, Ἐρωτες,  
 ὡς τὸ πάρος παίξεσθ' ἄφρονες ἀστραγίλοις.

### 47.—ΜΕΛΕΑΓΡΟΤ

Ματρὸς ἔτ' ἐν κόλποισιν ὁ νήπιος ὀρθρινὰ παίζων  
 ἀστραγάλοις τοῦμον πνεῦμ' ἐκύβευσεν Ἐρωτος.

### 48.—ΤΟΥ ΑΥΤΟΥ

Κεῖμαι· λάξ ἐπίβαινε κατ' αὐχένος, ἄγριε δαῖμον,  
 αἰδᾷ σε, ναὶ μὰ θεούς, ναὶ<sup>1</sup> βαρὺν ὄντα φέρειν  
 οἶδα καὶ ἔμπυρα τόξα. βαλὼν δ' ἐπ' ἐμὴν φρένα  
 πυρσούς,  
 οὐ φλέξεις· ἤδη πᾶσα γὰρ ἐστὶ τέφρη.

<sup>1</sup> I write ναὶ βαρὺν : καὶ βαρὺν MS.

## STRATO'S *MUSA PUEBRILIS*

### 44.—GLAUCUS

THERE was a time long, long ago, when boys who like presents were won by a quail, or a sewn ball, or knuckle-bones, but now they want rich dishes or money, and those playthings have no power. Search for something else, ye lovers of boys.

### 45.—POSIDIPPUS

YEA, yea, ye Loves, shoot. I alone stand here a target for many all at once. Spare me not, silly children, for if ye conquer me ye shall be famous among the immortals for your archery, as masters of a mighty quiver.

### 46.—ASCLEPIADES

I AM not yet two and twenty, and life is a burden to me. Ye Loves, why thus maltreat me; why set me afire? For if I perish, what will you do? Clearly, Loves, you will play, silly children, at your knuckle-bones as before.

### 47.—MELRAGER

LOVE, the baby still in his mother's lap, playing at dice in the morning, played my soul away

### 48.—BY THE SAME

I AM down, set thy foot on my neck, fierce demon. I know thee, yea by the gods, yea heavy art thou to bear: I know, too, thy fiery arrows. But if thou set thy torch to my heart, thou shalt no longer burn it, already it is all ash.

## GREEK ANTHOLOGY

### 49.—ΤΟΥ ΑΥΤΟΥ

Ζωροποτει, δύσερως, καὶ σοῦ φλόγα τὰν φιλόπαιδα  
κοιμῖσαι λάθας δωροδύτας Βρόμιος  
ζωροπότει, καὶ πλήρης ἡφυσσάμενος σκύφος οἶναε,  
ἐκκρουσον αὐτογερὰν ἐκ κραδίας ὀδύναν.

### 50.—ΑΣΚΛΗΠΙΑΔΟΥ

Πῖν', Ἀσκληπιάδι· τί τὰ δῖπρυα ταῦτα, τί πάσχει;  
οὐ σὲ μόνον χαλεπὴ Κύπρις ἐλήϊσατο,  
οὐδ' ἐπὶ σοὶ μόνῳ κατεθήξατο τόξα καὶ ἰοὺς  
πικρὸς Ἔρως. τί ζῶν ἐν σποδιῇ τίθεσαι,  
πίνωμεν Βάκχου ζωρὸν πομα· δάκτυλος ἰώς·  
ἢ πάλι κοιμιστὰν λύχρον ἰδεῖν μένομεν.  
πίνωμεν, δύσερως·<sup>1</sup> μετὰ τοι χρόνον οὐκέτι πουλύν,  
σχέτλιε, τὴν μακρὰν νύκτ' ἀναπαυσόμεθα.

### 51.—ΚΑΛΛΙΜΑΧΟΥ

Ἐγχει, καὶ πάλιν εἶπέ, Διοκλῆος· οὐδ' Ἀχελῷος  
κείνου τῶν ἱερῶν αἰσθάνεται κυάθων.  
καλὸς ὁ παῖς, Ἀχελῷε, λην καλός· εἰ δέ τις οὐχί  
φησὶν—ἐπισταίμην μῦθος ἐγὼ τὰ καλὰ.

### 52.—ΜΕΛΕΑΓΡΟΥ

Οὐρίος ἐμπνεύσας ναύταις Νότος, ὦ δυσέρωτες,  
ἡμισύ μιν ψυχὰς ἄρπασεν Ἀνδράγαθον.

<sup>1</sup> πίνωμεν δύσερως Kasilol πίνωμεν εὖ γὰρ ἔρωι MS.

<sup>2</sup> cp. Bk. V 136, imitated from this.

## STRATO'S MUSA PUERILIS

### 49.—BY THE SAME

DRINK strong wine, thou unhappy lover, and Bacchus, the giver of forgetfulness, shall send to sleep the flame of thy love for the lad. Drunk, and draining the cup full of the vine-juice drive out abhorred pain from thy heart.

### 50.—ASCLEPIADES

DRINK, Asclepiades. Why these tears? What aileth thee? Not thee alone hath cruel Cypris taken captive; not for thee alone hath bitter Love sharpened his arrows. Why whilst yet alive dost thou lie in the dust? Let us quaff the unmixed drink of Bacchus. The day is but a finger's breadth. Shall we wait to see again the lamp that bids us to bed? Let us drink, woeful lover. It is not far away now, poor wretch, the time when we shall rest through the long night.

### 51.—CALLIMACHUS

#### *To the Cup-bearer<sup>1</sup>*

Pour in the wine and again say "To Diocles," nor does Achelous<sup>2</sup> touch the ladlefuls hallowed to him. Beautiful is the boy, Achelous, passing beautiful, and if any say "Nay"—let me alone know what beauty is.

### 53.—MELBAGER

THE South Wind, blowing fair for sailors, O ye who are sick for love, has carried off Andragathus, my

<sup>1</sup> The river used for water in general but I confess to not understanding the reference to Achelous in l. 8. Perhaps it means "Ye water-drinkers."

## GREEK ANTHOLOGY

τρὶς μίκαρες νᾶες, τρὶς δ' ὀλβια κύματα πύοντον,  
 τετράκι δ' εὐδαίμων παιδοφορῶν ἄνεμος  
 εἴθ' εἶην δελφίς, ἴν' ἐμοῖς βαστακτὸς ἐπ' ὤμοις  
 πορθμευθεὶς ἐσίδῃ τὰν γλυκόπαιδα Ῥόδον.

### 53.—ΤΟΥ ΑΥΤΟΥ

Εὐφορτοὶ νᾶες πελαγίτιδες, αἱ πόρον Ἑλλήης  
 πλεῦτε, καλὸν κολποῖς δεξάμεναι Βορέην,  
 ἦν που ἐπ' ἡϊόνων Κῶαν κατὰ νᾶσον ἴδητε  
 Φανίον εἰς χαροπὸν δερκομέναν πέλαγος,  
 τοῦτ' ἔπος ἀγγείλατε, καλαὶ νέες, ὥς με κομίζει  
 ἥμερος οὐ ναῦταν, ποσσὶ δὲ πεζοπόραν.  
 εἰ γὰρ τοῦτ' εἴποιτ', εὐάγγελοι,<sup>1</sup> αὐτίκα καὶ Ζεὺς  
 οὖριος ὑμετέρας πνεύσεται εἰς ὀθόνας.

### 54.—ΤΟΥ ΑΥΤΟΥ

Ἀρνεῖται τὸν Ἐρωτα τεκεῖν ἡ Κύπρις, ἰδοῦσα  
 ἄλλον ἐν ἡϊθέοις Ἱμεραν Ἀντίοχον.  
 ἀλλὰ, νέοι, στέργοιτε νέον Πόθον ἥ γὰρ ὁ κούρος  
 εὖρηται κρείσσων οὗτος Ἐρωτος Ἐρωϊς.

### 55.—ΑΔΗΛΟΝ, αἰ 32 ΑΡΤΕΜΩΝΟΣ

Λητοῖδῃ, σὺ μὲν ἔσχετ' ἀλίσρυντον αὐχένα Δήλου,  
 κοῦρε Διδὸς μεγάλου, θεσφата πᾶσι λέγων·  
 Κεκροπίαν δ' Ἐχέδημος, ὁ δεῦτερος Ἀτθίδι Φοῖβος,  
 ὃ καλὸν ἀβροκόμης ἄνθος ἐλαμψεν Ἐρως.  
 ἢ δ' ἀνὰ κῦμ' ἄρξασα καὶ ἐν χθονὶ πατρὶς Ἀθήνη  
 νῦν κάλλει δούλην Ἑλλάδ' ὑπηγάγετο.

<sup>1</sup> εὐάγγελαι Πισσοῖαι, εἰ τέλει MSS. with a space after εἰ.

## STRATO'S *MUSA PUERILIS*

soul's half. Thrice happy the ships, thrice fortunate the waves of the sea, and four times blessed the wind that bears the boy. Would I were a dolphin that, carried on my shoulders, he could cross the seas to look on Rhodes, the home of sweet lads.

### 53.—BY THE SAME

RICHLY loaded ocean ships that sail down the Hellespont, taking to your bosoms the good North Wind, if haply ye see on the beach of Cox Phunion gazing at the blue sea, give her this message, good ships, that Desire carries me there not on shipboard, but faring on my feet.<sup>1</sup> For if you tell her this, ye bearers of good tidings, straight shall Zeus also breathe the gale of his favour into your sails.

### 54.—BY THE SAME

CYPRUS denies that she gave birth to Love now that she sees Antiochus among the young men, a second Love. But, ye young men, love this new Love, for of a truth this boy has proved to be a Love better than Love

### 55.—ANONYMOUS, OR SOME SAY BY ARTEMON

CHILD of Leto, son of Zeus the great, who utterest oracles to all men, thou art lord of the sea-girt height of Delos, but the lord of the land of Cecrops is Echedemus, a second Attic Phoebus whom soft-haired Love hit with lovely bloom. And his city Athens, once mistress of the sea and land, now has made all Greece her slave by beauty

<sup>1</sup> I think we must understand that he actually contemplated coming to Cox (or rather to the coast opposite) by land.

## 56.—ΜΕΛΕΑΓΡΟΥ

Εἰκόνα μὲν Παρίην ζωογλύφος ἄνυσ' Ἔρωτος  
 Πραξιτέλης, Κύπριδος παῖδα τυπωσάμενος,  
 νῦν δ' ὁ θεῶν κάλλιστος Ἔρως ἐμψυχον ἄγαλμα,  
 αὐτὸν ἀπεικονίσας, ἐπλάσσε Πραξιτέλην  
 ὅφρ' ὁ μὲν ἐν θνατοῖς, ὁ δ' ἐν αἰθερί φίλτρα βραβεύη, δ  
 γῆς θ' ἅμα καὶ μακάρων σπηπτροφορῶσι πόθοι.  
 ὀλβιστῇ Μερόπων ἱερὰ πόλιν, ἡ θεόπαιδα  
 καὶ νῦν ἔρωτα νέων θρέψεν ἱφαγεμόνα.

## 57.—ΤΟΥ ΑΥΤΟΥ

Πραξιτέλης ὁ πάλαι ζωογλύφος ἄβρὸν ἄγαλμα  
 ἄψυχον, μορφᾶς κωφὸν ἔτευξε τύπον,  
 πέτρῳ ἐνειδοφορῶν· ὁ δὲ νῦν, ἐμψυχα μαγεύων,  
 τὸν τριπασσύργον Ἔρωτ' ἐπλάσεν ἐν κραδίᾳ.  
 ἢ τάχα τοῦνομ' ἔχει ταῦτ' ὁ μόνον, ἔργα δὲ κρέσσω, δ  
 οὐ λίθον, ἀλλὰ φρενῶν πνεῦμα μεταρρυθμίσας.  
 Ἰλαος πλάσσει τὸν ἐμὸν τροπον, ὅφρα τυπώσας  
 ἐντὸς ἐμῇ ψυχῇ νάον Ἔρωτος ἔχη.

## 58.—ΡΙΑΝΟΥ

Ἡ Τροίην ἀγαθὴ κουροτρόφος οὐκ ἂν ἁμαρτοῖς  
 αἰνῆσας παιδῶν οὐδὲ τὸν ὑστάτιον.  
 τόσσαν δ' Ἐμπεδοκλῆς φανερώτερος, ὅσσαν ἐν ἄλλοις  
 ἀνθεσιν εἰαρινοῖς καλὸν ἔλαμψε ῥόδον.

## STRATO'S *MUSA PUEBRILIS*

### 56.—MELEAGER

PRAXITELES the sculptor wrought a statue of Love in *PRIMÆ* marble, fashioning the son of *CYPRIS*. But now Love, the fairest of the gods, making his own image, hath moulded Praxiteles, a living statue, so that the one amid mortals and the other in heaven may be the dispenser of love-charms, and a Love may wield the sceptre on earth as among the immortals. Most blessed the holy city of the *MEROPE*,<sup>1</sup> which nurtured a new Love, son of a god, to be the prince of the young men.

### 57.—BY THE SAME

PRAXITELES the sculptor of old time wrought a delicate image, but lifeless, the dumb counterfeit of beauty, endowing the stone with form, but this Praxiteles of to-day, creator of living beings by his magic, hath moulded in my heart Love, the rogue of rogues. Perchance, indeed, his name only is the same, but his works are better, since he hath transformed no stone, but the spirit of the mind. Graciously may he mould my character, that when he has formed it he may have within me a temple of Love, even my soul.

### 58.—RHIANUS

TRACER is a good nurse; thou shalt not err if thou praisest even the last of her boys. But *EMPEDOCLE* excels all in brilliance as much as the lovely rose outshines the other flowers of spring.

<sup>1</sup> *Coa.*



# GREEK ANTHOLOGY

## 59.—ΜΕΛΕΑΓΡΟΤ

Ἄβρους, ναὶ τὸν Ἑρωτα, τρέφει Τύρος· ἀλλὰ  
Μυῖσκος  
ἔσβεσεν ἐκλάμπας ἀστέρας ἥελιος.

## 60.—ΤΟΥ ΑΥΤΟΥ

Ἦν ἐνίδω Θήρωνα, τὰ πῦνθ' ὀρώ· ἦν δὲ τὰ πάντα  
βλέψω, τόνδε δὲ μή, τᾶμπαλιν οὐδὲν ὀρώ.

## 61.—ΑΔΗΛΟΝ

Ἄθρει· μὴ διὰ παντὸς ὅλαν κατὰτηκ', Ἀρίβαζε,  
τὰν Κνίδον· ἡ πέτρα βρυπτομένα φέρεται.

## 62 —ΑΛΛΟ

Ματέρες αἱ Περσῶν, καλὰ μὲν καλὰ τέκνα τέκεσθε·  
ἀλλ' Ἀρίβαζος ἐμοὶ κάλλιον ἢ τὸ καλόν.

## 63.—ΜΕΛΕΑΓΡΟΤ

Συγῶν Ἡρόκλειτος ἐν ὄμμασι τοῦτ' ἔπος αὐδᾷ·

“Καὶ Ζηνὸς φλέξω πῦρ τὸ κεραυνοβόλον.”

ναὶ μὴν καὶ Διόδωρος ἐπὶ στέρνοισι τοῦτο φωνεῖ

“Καὶ πέτρῳ τήκω χρωτὶ χλαινόμενον.”

δύστανος, παίδων δὲ ἑδέξατο τοῦ μὲν ἀπ' ὀφθαλμῶν  
λαμπάδα, τοῦ δὲ πόθοις τυφόμενον γλυκὺ πῦρ.

## 64.—ΑΛΚΑΙΟΤ

Ζεὺς Πίσσης μεδίαν, Πειθήνορα, δεύτερον υἱά  
Κύπριδος, αἰπεινῶ στέφανον ὑπὸ Κρονίῳ·

## STRATO'S *MUSA PUERILIS*

### 59.—MELEAGER

DELICATE children, so help me Love, doth Tyre  
nurture, but Myiscus is the sun that, when his light  
bursts forth, quenches the stars.

### 60.—BY THE SAME

If I see Thero, I see everything, but if I see every-  
thing and no Thero, I again see nothing.

### 61.—ANONYMOUS

Look! consume not all Cnidus utterly, Aribaxus,  
the very stone is softened and is vanishing.

### 62.—ANONYMOUS

YE Persian mothers, beautiful, yea beautiful are  
the children ye bear, but Aribaxus is to me a thing  
more beautiful than beauty.

### 63.—MELEAGER

HERACLITUS in silence speaks thus from his eyes:  
"I shall set aflame even the fire of the bolts of  
Zeus." Yea, verily, and from the bosom of Diodorus  
comes this voice. "I melt even stone warmed by my  
body's touch." Unhappy he who has received a torch  
from the eyes of the one, and from the other a sweet  
fire smouldering with desire.

### 64.—ALCAEUS

ZEUS, Lord of Pisa, crown under the steep hill of  
Cronos<sup>1</sup> Peithenon, the second son of Cypria. And,

<sup>1</sup> At Olympia.

# GREEK ANTHOLOGY

μηδέ μοι οἶνοχόον κυλίκων σέθεν αἰετὸς ἄρθεις  
 μάρψαις ἀντὶ καλοῦ, κοίρανε, Δαρδανίδου.  
 εἰ δέ τι Μουσάων τοι ἐγὼ φίλον ὅπασσα δῶρον,  
 νεύσαις μοι θεῖον παιδὸς ὁμοφροσύνην.

## 65.—ΜΕΛΕΑΓΡΟΤ

Εἰ Ζεὺς κείνος ἔτ' ἐστίν, ὁ καὶ Ἰαννυμήδεος ἀκμήν  
 ἄρπαξας, ἵν' ἔχῃ νέκταρος οἶνοχόον,  
 κῆμοι τὸν καλὸν ἐστίν <ἐνὶ> σπλάγχνοισι Μυτσκου  
 κρύπτειν, μὴ με λάβῃ παιδὶ βαλὼν πτέρυγας.

## 66.—ΛΑΗΛΑΟΝ

Κρίνατ', Ἐρωτες, ὁ παῖς τίνας ἄξιος. εἰ μὲν ἀληθῶς  
 ἀθανάτων, ἐχέτω Ζανὶ γὰρ οὐ μάχομαι.  
 εἰ δέ τι καὶ θνατοῖς ὑπολείπεται, εἶπατ', Ἐρωτες.  
 Δωρόθεος τίνας ἦν, καὶ τίνι νῦν δέδοται.  
 ἐν φανερώ φωνεῦσιν ἐμὴ χάρις. — ἀλλ' ἀποχωρεῖ.  
 μὴ ἴμετι πρὸς τὸ καλὸν καὶ σὺ μάταια φέρῃ.

## 67.—ΛΑΗΛΑΟΝ

Τὸν καλὸν οὐχ ὀρώω Διονύσιον. ἀρὰ γ' ἀναρθεῖς,  
 Ζεὺ πατερ, <ἀθανάτοις> δεύτερος οἶνοχοεῖ,  
 αἰετέ, τὸν χαρίεντα, ποτὶ πτερὰ πυκνὰ τινάξας,  
 πῶς ἔφερες; μὴ που κνίσματ' ὀνυξῶν ἔχει;

## 68.—ΜΕΛΕΑΓΡΟΤ

Οὐκ ἐθέλω Χαρίδαμον· ὁ γὰρ καλὸς εἰς Δία λείσσει,  
 ὡς ἤδη νέκταρ τῷ θεῷ οἶνοχοῶν.

<sup>1</sup> I take the last line to be addressed to the boy Dorotheus, who would not abide by the verdict of the Loves, but this

## STRATO'S *MUSA PUERILIS*

Lord, I pray thee become no eagle on high to seize him for thy cup-bearer in place of the fair Trojan boy. If ever I have brought thee a gift from the Muses that was dear to thee, grant that the god-like boy may be of one mind with me.

### 65.—MELEAGER

If Zeus still be he who stole Ganymede in his prime that he might have a cup-bearer of the nectar, I, too, may hide lovely Myiæus in my heart, lest before I know it he swoop on the boy with his wings.

### 66.—ANONYMOUS

JUDGE, ye Loves, of whom the boy is worthy. If truly of the god, let him have him, for I do not contend with Zeus. But if there is something left for mortals too, say, Loves, whose was Dorotheus and to whom is he now given. Openly they call out that they are in my favour, but he departs. I trust that thou, too, mayst not be attracted to beauty in vain.<sup>1</sup>

### 67.—ANONYMOUS

I ASK not lovely Dionysius. Has he been taken up to heaven, Father Zeus, to be the second cup-bearer of the immortals? Tell me, eagle, when thy wings beat rapidly over him, how didst thou carry the pretty boy? has he marks from thy claws?

### 68.—MELEAGER

I WISH not Charidemus to be mine; for the fair boy looks to Zeus, as if already serving the god with him is corrupt, and the whole is rather obscene. There was evidently a terrestrial rival in addition to Zeus.

## GREEK ANTHOLOGY

οὐκ ἐθέλω· τί δέ μοι τὸν ἐπουρανίων βασιλῆα  
 ἀνταθλον νίκης τῆς ἐν ἔρωτι λαβεῖν,  
 ἄρκοῦμαι δ', ἦν μῶνον ὁ παῖς ἀνίων ἐς Ὀλυμπον, 5  
 ἐκ γῆς νίπτρα ποδῶν δάκρυα τὰμὰ λαβῆ,  
 μναμόσυνον στοργῆς· γλυκὺ δ' ὄμμασι νεῦμα δίνυτρον  
 δοίη, καὶ τι φίλημ' ἄρπάσαι ἀκροθιγές.  
 τᾶλλα δὲ πίντ' ἐχέτω Ζεὺς, ὥς θέμις· εἰ δ' ἐβελήσοι,  
 ἧ τάχα που κήγω γεύσομαι ἀμβροσίας 10

### 69.—ΑΔΗΛΟΝ

Ζεῦ, προτέρῳ τέρπου Γανυμήδει τὸν δ' ἐμόν, ὦναξ,  
 Δέξανδρον δέρκευ τηλόθεν· οὐ φθονέω.  
 εἰ δὲ βίῃ τὸν καλὸν ἀποίσεις, οὐκέτ' ἀνεκτῶς  
 δεσπόξεις ἀπίτω καὶ τὸ βιοῦν ἐπὶ σοῦ.

### 70.—ΜΕΛΕΑΓΡΟΤ

Στήσομ' ἐγὼ καὶ Ζηνὸς ἐναντίον, εἴ σε, Μυῖσκε,  
 ἄρπάξειν ἐθέλοι νέκταρος οἰνοχόον.  
 καιτοὶ πολλάκις αὐτὸς ἐμοὶ τὰδ' ἔλεξε· "Τί ταρβεῖς;  
 "οὐ σε βαλῶ ζήλοισ' οἶδα παθὼν ἐλεεῖν."  
 χῶ μὲν δὴ ταδε φησὶν· ἐγὼ δ', ἦν μνῖα παραπτῆ, 5  
 ταρβῶ μὴ ψεύστης Ζεὺς ἐπ' ἐμοὶ γέγονεν.

### 71.—ΚΑΛΛΙΜΑΧΟΤ

Θεσσαλικὴ Κλεόνικα τάλαν, τάλαν· οὐ μὰ τὸν ὄξυν  
 ἥλιον, οὐκ ἔγνω· σκέτλιε, ποῦ γέγονας,  
 ὁστέα σοὶ καὶ μῶνον ἔτι τρίχες· ἦ ρά σε δαίμων  
 οὐμός ἔχει, χαλεπῇ δ' ἦντεο θευμορίῃ;

## STRATO'S *MUSA PUERILIS*

nectar. I wish it not. What profits it me to have the king of heaven as a competitor for victory in love? I am content if only the boy, as he mounts to Olympus, take from earth my tears to wash his feet in memory of my love; and could he but give me one sweet, melting glance and let our lips just meet as I snatch one kiss! Let Zeus have all the rest, as is right; but yet, if he were willing, perchance I, too, should taste ambrosia.

### 69.—ANONYMOUS

TAKE thy delight, Zeus, with thy former Ganymede, and look from afar, O King, on my Dexandrus. I grudge it not. But if thou carriest away the fair boy by force, no longer is thy tyranny supportable. Let even life go if I must live under thy rule.

### 70. MELEAGER

I WILL stand up even against Zeus if he would snatch thee from me, Myiscus, to pour out the nectar for him. And yet Zeus often told me himself, "What dost thou dread? I will not smite thee with jealousy. I have learnt to pity, for myself I have suffered." That is what he says, but I, if even a fly<sup>1</sup> buzz past, am in dread lest Zeus prove a liar in my case.

### 71.—CALLIMACHUS

THESSALIAN Cleonicus, poor wretch, poor wretch By the piercing sun I did not know you, man. Where have you been? You are nothing but hair and bone. Can it be that my evil spirit besets you, and you have met with a cruel stroke from heaven? I see it,

<sup>1</sup> i.e. no eagle, but a fly.

## GREEK ANTHOLOGY

ἔγνω· Εὐξίθεός σε συνήρπασε καὶ σὺ γὰρ ἔλθων  
 τοῦ καλόν, ὃ μοχθήρ', ἔβλεπες ἀμφοτέραις. 8

### 72.—ΜΕΛΕΑΓΡΟΤ

Ἦδη μὲν γλυκὺς δρθρος· οὐδ' ἐν προθύροις αὖπνος  
 Δᾶμις ἀποψύχει πνεῦμα το λειφθεν ἔτι,  
 σχέτλιος Ἡρακλειτον ἰδών· ἔστι γὰρ ὑπ' αἰγας  
 ὀφθαλμῶν, βληθεὶς κηρὸς ἐς ἀνθρακιν.  
 ἄλλι μοι ἔγρεο, Δᾶμι δυσίμμορε· καὶ τὸς Ἔρωτος 8  
 ἔλκος ἔχων ἐπὶ σοῖς δακρυσι δακρυχεῶ.

### 73.—ΚΑΛΛΙΜΑΧΟΤ

Ἡμοῦ μὲν ψυχῆς ἔτι τὸ πνέον, ἡμῶν δ' οὐκ οἶδ'  
 εἴτ' Ἔρος εἴτ' Ἀλδης ἤρπασε πλὴν ἀφανες.  
 ἦ ῥά τιν' ἐς παιδῶν πόλιν ᾤχετο; καὶ μὲν ἀπεῖπον  
 πολλάκι "Τὴν δρῆστιν μὴ ὑποδέχεσθε, νέοι."  
 †ουκισιν δίδησαν·<sup>1</sup> ἐκεῖσε γὰρ ἡ λιθόλευστος 8  
 κείνη καὶ δύσεως οἶδ' ὅτι πον στρέφεται.

### 74.—ΜΕΛΕΑΓΡΟΤ

Ἦν τι πάθω, Κλεόβουλε, (τὸ γὰρ πλεον ἐν πυρὶ  
 παιδῶν  
 βαλλόμενος κείμεν λείψανον ἐν σποδιῇ)  
 λίσσομαι, ἀκρήτη μέθυσον, πρὶν ὑπὸ χθόνα θέσθαι,  
 καλπιν, ἐπιγράψας "Δῶρον Ἔρωτος Ἀλδῆ."

### 75.—ΑΣΚΛΗΠΙΑΔΟΤ

Εἰ πτερά σοι προσέκειτο, καὶ ἐν χειρὶ τόξα καὶ ἰοί,  
 οὐκ ἂν Ἔρωτος ἐγράφη Κύπριδος, ἀλλὰ σὺ, παῖς.

<sup>1</sup> κῆρην Schneider ᾤκην MS. The remainder cannot be restored. A proper name must have stood here.

## STRATO'S *MUSA PUERILIS*

Euxitheus has run away with you. Yes, when you came here, you rascal, you were looking at the beauty with both eyes.

### 72.—MELEAGER

SWEET dawn has come, and lying sleepless in the porch Damis is breathing out the little breath he has left, poor wretch, all for having looked on Heracles, for he stood under the rays of his eyes like wax thrown on burning coals. But come, awake, all luckless Damis! I myself bear Love's wound, and shed tears for thy tears.

### 73.—CALLIMACHUS

It is but the half of my soul that still breathes, and for the other half I know not if it be Love or Death that hath seized on it, only it is gone. Is it off again to one of the lads? And yet I told them often, "Receive not, ye young men, the runaway." Seek for it at \* \*, for I know it is somewhere there that the gallows-bird,<sup>1</sup> the love-lorn, is loitering.

### 74.—MELEAGER

If I perish, Cleobulus (for cast, nigh all of me, into the flame of lads' love, I lie, a burnt remnant, in the ashes), I pray thee make the urn drunk with wine ere thou lay it in earth, writing thereon, "Love's gift to Death."

### 75.—ASCLEPIADES

If thou hadst wings on thy back, and a bow and arrows in thy hand, not Love but thou wouldst be described as the son of Cyprus.

<sup>1</sup> Literally, "who deserves to be stored to death."



## GREEK ANTHOLOGY

### 76.—ΜΕΛΕΑΓΡΟΥ

Εἰ μὴ τόξον Ἔρως, μηδὲ πτερὰ, μηδὲ φαρέτραν,  
μηδὲ πυριβλήτους εἶχε πόθων ἀκίδας,  
οὐκ, αὐτὸν τὸν πτανὸν ἐπόμνυμαι, οὔ ποτ' ἂν ἔγνωσ  
ἐκ μορφᾶς τίς ἔφν Ζεῦλος ἢ τίς Ἔρως.

### 77.—ΑΣΚΛΗΠΙΑΔΟΥ ἢ ΠΟΣΕΙΔΩΝΙΔΟΥ

Εἰ καθύπερθε λάβοις χρύσεια πτερὰ, καὶ σεν ἂπ'  
ὤμων  
τείνοιτ' ἀργυρέων ἰοδόκος φαρέτρη,  
καὶ σταίης παρ' Ἐρωτα, φίλ', ὑγλαόν, οὐ μὰ τὸν  
Ἑρμῆν,  
οὐδ' αὐτὴ Κύπρις γινώσεται ὅν τέτοκεν.

### 78.—ΜΕΛΕΑΓΡΟΥ

Εἰ χλαμύδ' εἶχεν Ἔρως, καὶ μὴ πτερὰ, μηδ' ἐπὶ νώτῳ  
τόξα τε καὶ φαρέτραν, ἀλλ' ἐφόρει πέτασον,  
ναί, τὸν γαῦρον ἔφηβον ἐπόμνυμαι, Ἀντίοχος μὲν  
ἦν ἂν Ἔρως, ὁ δ' Ἔρως τᾶμπαλιν Ἀντίοχος.

### 79.—ΑΔΗΛΟΝ

Ἀντίπατρός μ' ἐφίλησ' ἤδη λήγοντος ἔρωτος,  
καὶ πάλιν ἐκ ψυχρῆς πῦρ ἀνέκαισε τέφρης·  
εἰς δὲ μῆτις ἄκων ἔτυχον φλογός. ὦ δυσέρωτες,  
φεύγετε, μὴ πρήσω τοὺς πέλας ἀψάμενος.

### 80.—ΜΕΛΕΑΓΡΟΥ

Ψυχὴ δυσδάκρυτε, τί σοι τὸ πεπαυθὲν ἔρωτος  
τραῦμα διὰ σπλάγχχνων αὔθει ἀναφλέγεται;

## STRATO'S *MUSA PUEBILIS*

### 76.—MELEAGER

If Love had neither bow, nor wings, nor quiver, nor the barbed arrows of desire dipped in fire, never, I swear it by the winged boy himself, couldst thou tell from their form which is Zoilus and which is Love.

### 77.—ASCLEPIADES OR POSIDIPPUS

If thou wert to grow golden wings above, and on thy silvery shoulders were slung a quiver full of arrows, and thou wert to stand, dear, beside Love in his splendour, never, by Hermes I swear it, would Cypris herself know which is her son.

### 78.—MELEAGER

If Love had a chlamys and no wings, and wore no bow and quiver on his back, but a petasus,<sup>1</sup> yea, I swear it by the splendid youth himself, Antiochus would be Love, and Love, on the other hand, Antiochus.

### 79.—ANONYMOUS

ANTIPATER kissed me when my love was on the wane, and set ablaze again the fire from the cold ash. So against my will I twice encountered one flame. Away, ye who are like to be love-sick, lest touching those near me I burn them.

### 80.—MELEAGER

SOME weeping soul, why is Love's wound that was assuaged inflamed again in thy vitals? No, No! for

<sup>1</sup> The *chlamys* and *petasus* (a broad-brimmed hat) were the costume of the *ephebi* (youths of seventeen to twenty).

μη, μή, πρὸς σὲ Διόι, μη, πρὸς Διός, ὦ φιλόβουλε,  
 κινήσης τέφρη πῦρ ὑπολαμπόμενον.  
 αὐτίκα γάρ, ληθαργε κακῶν, πύλιν εἴ σε φυγοῦσαν ὅ  
 λήψεται Ἑρως, εὐρὼν δραπέτιν αἰκίσσεται

## 81.—ΤΟΥ ΑΥΤΟΥ

Ψυχαπάται δυσέρωτες, ὅσοι φλόγα τὰν φιλόπαιδα  
 οἶδατε, τοῦ πικροῦ γευσάμενοι μέλιτος,  
 ψυχρὸν ὕδωρ ἰνύσαι,<sup>1</sup> ψυχρὸν, τάχος, ἄρτι τακείσης  
 ἐκ χιόνος τῇ μὴ χεῖτε περὶ κραδίῃ·  
 ἦ γὰρ ἰδεῖν ἔτλην Διονύσιον. ἀλλ', ομόδοιλοι, ὅ  
 πρὶν ψαῦσαι σπλωγχνων, πῦρ ἅπ' ἐμεῦ σβέσατε.

## 82.—ΤΟΥ ΑΥΤΟΥ

Ἐσπενδον τὸν Ἑρωτα φυγεῖν ὁ δὲ βαιὼν ἀνύψας  
 φαῖον ἐκ τεφρῆς, εὐρέ με κρυπτόμενον·  
 κυκλώσας δ' οὐ τόξα, χερὸς δ' ἀκρώνυχα δισσόν,  
 κνισμα πυρὸς θραύσας, εἰς μέ λαθὼν ἔβαλεν·  
 ἐκ δὲ φλόγες πάντα μοι ἐπέδραμον. ὦ βραχὺ  
 φέγγος  
 λάμψαν ἐμοὶ μέγα πῦρ, Φαῖον, ἐν κραδίῳ.

## 83.—ΤΟΥ ΑΥΤΟΥ

Οὐ μ' ἔτρωσεν Ἑρως τόξοις, οὐ λαμπάδ' ἀνύψας,  
 ὥς πάρος, αἰθομένην θήκεν ὑπὸ κραδίῳ·  
 σύγκωμον δὲ Ποθοῖσι φέρων Κύπριδος μυροφεγγὲς  
 φαῖον, ἄκρον ἐμοῖς ὀμμασι πῦρ ἔβαλεν·  
 ἐκ δὲ με φέγγος ἔτηξε τὸ δὲ βραχὺ φαῖον ὥφθη ὅ  
 πῦρ ψυχῆς τῇ μὴ καιόμενον κραδίῳ.

<sup>1</sup> Possibly κῆδος, πικρὸν

## STRATO'S *MUSA PUERILIS*

God's sake, No! For God's sake, O thou lover of unwisdom, stir not the fire that yet glows under the ashes! For straightway, O unmindful of past woe, if Love catch thee again, he shall vilely use the truant he has found.

### 81.—BY THE SAME

Love-sick deceivers of your souls, ye who know the flame of hids love, having tasted the bitter honey, pour about my heart cold water, cold, and quickly, water from new-melted snow. For I have dared to look on Dionysius. But, fellow-slaves, ere it reach my vitals, put the fire in me out.

### 82.—BY THE SAME

I made haste to escape from Love; but he, lighting a little torch from the ashes, found me in hiding. He bent not his bow, but the tips of his thumb and finger, and breaking off a pinch of fire secretly threw it at me. And from thence the flames rose about me on all sides. O Phanton,<sup>1</sup> little light that set ablaze in my heart a great fire.

### 83.—BY THE SAME

Eros wounded me not with his arrows, nor as erst lighting his torch did he hold it blazing under my heart, but bringing the little torch of Cypria with scented flame, the companion of the Loves in their revels, he struck my eyes with the tip of its flame. The flame has utterly consumed me, and that little torch proved to be a fire of the soul burning in my heart.

<sup>1</sup> In this and the following epigram he plays on her name, which means a little torch.

## GREEK ANTHOLOGY

## 84.—ΤΟΥ ΑΥΤΟΥ

ἄνθρωποι, βαθεῖτε τὸν ἐκ πελάγευς ἐπὶ γαῖαν  
 ἄρτι με πρωτοπλουῖν ἵχθυος ἐρεῖδομενον  
 ὅλκει τῇδ' ὁ βίαιος Ἑρως· φλυγα δ' οἷα προφαίνων  
 παῖδός τ' ἀπεστρέπτει· κύλλος ἐραστὸν ἰδεῖν.  
 βαίνω δ' ἵχθυος ἐπ' ἵχθυος, ἐν ἡέρι δ' ἡδὺ τυπωθάν  
 εἶδος ἰφάρπαζων χεῖλεσιν ἡδὺ φιλῶ.  
 ἄρα γε τὴν πικρὰν προφυγὼν ἥλα, πουλί τι κείνης  
 πικρότερον χέρσῃ κύμα περὶ Κύπριδος.

## 85.—ΤΟΥ ΑΥΤΟΥ

Οἰνοπόται δέξασθε τὸν ἐκ πελάγευς, ἄρα πόντου  
 καὶ κλώπας προφυγόντ', ἐν χθονὶ δ' ὀλλυμενον.  
 ἄρτι γὰρ ἐκ νηὸς με μόνον πόδα θέντ' ἐπὶ γαῖαν  
 ἄγρευσας ἔλκει τῇδ' ὁ βίαιος Ἑρως,  
 ἐνθάδ' ὅπου τὸν παῖδα διαστείχοντ' ἐνόησα·  
 αὐτομάτοις δ' ἄκων ποσσὶ ταχὺς φέρομαι.  
 κωμάζω δ' οὐκ οἶνον ὑπὸ φρένα, πῦρ δὲ γεμισθείς.  
 ἀλλὰ φίλοι, ξεῖνοι, βαῖν ἐπαρκέσατε,  
 ἀρκέσατ', ὦ ξεῖνοι, κάμε Ξενίου πρὸς Ἑρωτος  
 δέξασθ' ὀλλυμενον τὸν φιλίας ἱκέτην.

## 86.—ΤΟΥ ΑΥΤΟΥ

Ἄ Κύπρις θήλεια γυναικομανῇ φλόγα βάλλει  
 ἄρσενά δ' αὐτὸς Ἑρως ἱμερον ἀνιοχεῖ.  
 ποῖ ῥάφω, ποτὶ παῖδ' ἢ ματέρα; φαμί δὲ καὶ τὰν  
 Κύπριν ἐρεῖν· "Νικᾷ τὸ θρασύ παιδурιον"

<sup>1</sup> I conjecture ἐπέστρεφεν and render so.

## STRATO'S *MUSA PUERILIS*

### 84.—BY THE SAME

SAVE me, good sirs ! No sooner, saved from the sea, have I set foot on land, fresh from my first voyage, than Love drags me here by force, and as if bearing a torch in front of me, turns me to look on the loveliness of a boy. I tread in his footing, and seizing on his sweet image, formed in air, I kiss it sweetly with my lips. Have I then escaped the briny sea but to cross on land the flood of Cypris that is far more bitter?

### 85.—BY THE SAME

RECEIVE me, ye encounters, the newly landed, escaped from the sea and from robbers, but perishing on land. For now just as, leaving the ship, I had but set my foot on the earth, violent Love caught me and drags me here, here where I saw the boy go through the gate, and albeit I would not I am borne hither swiftly by my feet moving of their own will. I come thus as a reveller filled with fire about my spirit, not with wine. But, dear strangers, help me a little, help me, strangers, and for the sake of Love the Hospitable<sup>1</sup> receive me who, nigh to death, supplicate for friendship.

### 86.—BY THE SAME

It is Cypris, a woman, who casts at us the fire of passion for women, but Love himself rules over desire for males. Whither shall I incline, to the boy or to his mother? I tell you for sure that even Cypris herself will say, "The bold brat wins."

<sup>1</sup> The title *Xenos* (Protector of strangers) was proper to Zeus. Meleager transfers it to Love.

## GREEK ANTHOLOGY

## 87.—ΑΔΗΛΟΝ

Τλῆμον Ἔρωε, οὐ θῆλον ἐμοὶ πόθον, ἀλλὰ τιν' αἰεὶ  
 διανύεις στεροπὴν καύματος ἁρσενικοῦ.  
 ἄλλοτε γάρ Δημῶνι πυρούμενος, ἄλλοτε λεύσσω  
 Ἴσμηνον, δολιχοῦς αἶν' ἔχω καμάτους.  
 οὐ μούνοισ' δ' ἐπὶ τοῖσι δεδύρκαμεν· ἀλλ' ἐπιπίπτων 6  
 ἄρκυσι πούλυμανῇ κενθον ἐφέλκυμεθα.

## 88.—ΑΔΗΛΟΝ

Δισσοί με τρύχουσι καταυγίζοντες ἔρωτες,  
 Εὐμαχε, καὶ δισσαῖς ἐνδεδεμαι μανίαις·  
 ἥ μὲν ἐπ' Ἀσάνδρου κλίνω δεμας, ἥ δὲ πάλιν μοι  
 ὀφθαλμοῖς νευεὶ Τηλέφου ὄξυτερος.  
 τμηξατ', ἐμοὶ τοῦθ' ἡδύ, καὶ εἰς πλῆστιγγα δικαίην 6  
 νειμάμενοι, κλήρω τὰμὰ φέρεσθε μέλη.

## 89.—ΑΔΗΛΟΝ

Κύπρι, τί μοι τρισσοὺς ἐφ' ἓνα σκοπὸν ἤλασας ἰούς,  
 ἐν δὲ μὴ ψυχῇ τρισσά πέπηγε βέλη,  
 καὶ τῇ μὲν φλέγομαι, τῇ δ' ἔλκομαι· ἥ δ' ἀπονεύσω,  
 διστάζω, λάβρω δ' ἐν πυρὶ πᾶς φλέγομαι.

## 90.—ΑΔΗΛΟΝ

Οὐκέτ' ἐρῶ, πεπύλαικα πόθοις τρισίν· εἰς μὲν  
 ἑταίρης,  
 εἰς δὲ με παρθενικῆς, εἰς δὲ μ' ἔκαυσε νέον  
 καὶ κατὰ πᾶν ἤλγηκα. γεγύμνασμαι μὲν, ἑταίρης  
 πειθων τὰς ἐχθρὰς οὐδεν' ἔχοντι θυρας·

## STRAPO'S *MUSA PUERILIS*

### 87.—ANONYMOUS

PERSISTENT Love, thou ever whirlest at me no desire for woman, but the lightning of burning longing for males. Now burnt by Damon, now looking on Iameneus, I ever suffer long pain. And not only on these have I looked, but my eye, ever maddly roving, is dragged into the nets of all alike.

### 88.—ANONYMOUS

Two loves, descending on me like the tempest, consume me, Eumachus, and I am caught in the toils of two furious passions. On this side I bend towards Asander, and on that again my eye, waxing keener, turns to Telephus. Cut me in two, I should love that, and dividing the halves in a just balance, carry off my limbs, each of you, as the lot decides.

### 89.—ANONYMOUS

CYPRIS, why at one target hast thou shot three arrows, why are three barbs buried in one soul? On this side I am burning, on the other I am being dragged, I am all at a loss which way to turn, and in the furious fire I burn away utterly.

### 90.—ANONYMOUS

No longer do I love. I have wrestled with three passions that burn—one for a courtesan, one for a maiden, and one for a lad. And in every way I suffer pain. For I have been sore exercised, seeking to persuade the courtesan's doors to open, the foes of



## GREEK ANTHOLOGY

ἔστρωμαι δὲ κόρης ἐπὶ παστίδος αἶν ἄντρος,  
 ἐν το ποθεινότατος παιδί φίλημα δίδους.  
 οἶμοι πῶς εἶπω πῦρ τὸ τρίτον, ἐκ γὰρ ἐκείνου  
 βλέμματα καὶ κεκὰς ἐλπίδας οἶδα μοιον.

5

### 91.—ΠΟΛΥΤΡΑΤΟΥ

Δισσὸς Ἔρως αἶθει ψυχὴν μίαν. ὦ τὰ περισσὰ  
 ὀφθαλμοὶ πάντῃ πάντα κατησσόμενοι,  
 εἶδετε τον χρυσέαισι περισκεπτον χαρίτεσσιν  
 Ἄντιόχον, λιπαρὸν ἠνθεμον ἠιθέριον.  
 ἄρκειτω· τί τὸν ἡδὺν ἐπηνυγισσασθε καὶ ἵβρον  
 Στασικρατῇ, Παφίῃτῃ ἔρως ἰοστεφάνῳ,  
 καίεσθε, τρυχεσθε, καταφλέχθητέ ποτ' ἤδη·  
 οἱ δύο γὰρ ψυχὴν οὐκ ἂν ἔλοιτε μίαν.

5

### 92.—ΜΕΛΕΑΓΡΟΥ

Ἦ προδότης ψυχῆς, παίδων κύνας, αἶεν ἐν ἰξῷ  
 Κύπριδος ὀφθαλμοὶ βλέμματα χαιόμενοι,  
 ἥρπάσατ' ἄλλον Ἔρωτ', ἄρνες λύκον, οἷα κορώνη  
 σκορπίον, ὡς τέφρῃ πῦρ ὑποθαλπομενον.  
 δρᾶθ' ὅ τι καὶ βούλεσθε· τί μοι νενοτισμένα χεῖτε  
 δακρυα, πρὸς δ' Ἰκετῇν αὐτομολεῖτε ταχος.  
 ὀπταῖσθ' ἐν κάλλει, τυφεσθ' ὑποκαύμενοι νῦν,  
 ἄκρος ἐπεὶ ψυχῆς ἐστὶ μαγειρός Ἔρως.

5

### 93.—ΡΙΑΝΟΥ

Οἱ παῖδες λαβύρινθος ἀνεξοδος ἥ γὰρ ἂν ὄμμα  
 ῥιψῆς, ὡς ἰξῷ τοῦτο προσαμπέχεται.

<sup>1</sup> This seems to be the meaning, but he who had to say he had kissed her once only he must have used the aorist.

## STRATO'S *MUSA PUEILIS*

him who has nothing, and again ever sleepless I make my bed on the girl's couch, giving the child but one thing and that most desirable, kisses! Alack! how shall I tell of the third flame? For from that I have gained naught but glances and empty hopes.

### 91.—POLYSTRATUS

A double love burns one heart. O eyes that cast yourselves in every direction on everything that ye need not, ye looked on Antiochus, conspicuous by his golden charm, the flower of our brilliant youth! It should be enough. Why did ye gaze on sweet and tender Stasirates, the sapling of violet-crowned Aphrodite? Take fire, consume, be burnt up once for all, for the two of you could never win one heart.<sup>1</sup>

### 92. MELEAGER

O eyes, betrayers of the soul, boy-hunting hounds, your glances ever smeared with Cypris bird-lime, ye have seized on another Love, like sheep catching a wolf, or a crow a scorpion, or the ash the fire that smoulders beneath it. Do even what ye will. Why do you shed showers of tears and straight run off again to Hiketas? Konst yourselves in beauty, consume away now over the fire, for Love is an admirable cook of the soul.

### 93.—RHIANUS

Boys are a labyrinth from which there is no way out; for wherever thou castest thine eye it is fast

<sup>1</sup> This last line seems to me obscure, as the heart, to judge from line 1, must be his own, not that of the beloved.

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τῇ μὲν γὰρ Θεόδωρος ἄγει πατὶ πιονα σαρκὸς  
 ἡκμὴν καὶ γυῖων ἄνθος ἀκηρύσιον  
 τῇ δὲ Φιλοκλῆος χρύσειον ῥέθρος, ὃς τὸ καθ' ὕψος 5  
 οὐ μέγας, οὐρανὴ δ' ἡμφιτέθηλε χάρις.  
 ἦν δ' ἐπὶ Λεπτίνεω στρέψε δέμας, οὐκέτι γυῖα  
 κινήσεις, ἀλύτῳ δ' ὡς ὑδάμαντι μενεῖς  
 ἰχθυα κολληθεῖς· τοῖον σέλπς ὀμμασιν αἶθει 10  
 κοῦρος καὶ νεύτους ἐκ κορυφῆς ὀνυχας.  
 χαιρετε καλοὶ παῖδες, ἐς ἀκμαίην δὲ μόλοιτε  
 ἦβην, καὶ λευκὴν ἡμφιέσαιοσθε κόμην.

### 94.—ΜΕΛΑΓΓΡΟΤ

Τερπνὸς μὲν Διοδωρος, ἐν ὀμμασι δ' Ἡράκλειτος,  
 ἡδυεπὴς δὲ Δίων, ὁσφύϊ δ' Οὐλιάδης.  
 ἀλλὰ σὺ μὲν ψαύοις ἀπαλόχρους, ᾧ δέ, Φιλόκλεις,  
 ἔμβλεπε, τῷ δὲ λάλει, τὸν δὲ . . . τὸ λειπόμενον 5  
 ὡς γυῖς οἷος ἐμὸς νόος ἄφθανος· ἦν δὲ Μυῖσκῳ  
 λιχνος ἐπιβλέψε, μηκέτ' ἴδοις τὸ καλόν

### 95.—ΤΟΥ ΑΥΤΟΥ

Εἴ σε Πόθοι στέργουνσι, Φιλόκλειες, ἢ τε μυρόπνους  
 Πειθῶ, καὶ κίλλευς ἀνθολόγοι Χάριτες,  
 ἀγκὰς ἔχαιοι Διοδωρον, ὁ δὲ γλυκὺς ἡντίος ἄδοι  
 Δωροθέος, κεισθῶ δ' εἰς γονυ Καλλιερύτης,  
 ἰαίνοι δὲ Δίων τόδ' ἐβστοχὴν ἐν χερὶ τεινων 5  
 σὸν κέρας, Οὐλιάδης δ' αὐτὸ περισκυθίσαι,  
 δοίη δ' ἡδὺ φίλημα Φίλων, Θήρων δὲ λαλήσαι,  
 θλίβοις δ' Εὐδήμον τιτθὸν ὑπὸ χλαμύδι.

## STRATO'S *MUSA PUERILIS*

entangled as if by bird-lime. Here Theodorus attracts thee to the plump ripeness of his flesh and the unadulterate bloom of his limbs, and there it is the golden face of Philocles, who is not great in stature, but heavenly grace environs him. But if thou turnest to look on Leptines thou shalt no more move thy limbs, but shalt remain, thy steps glued as if by indissoluble adamant, such a flame hath the boy in his eyes to set thee afire from thy head to thy toe and finger tips. All hail, beautiful boys! May ye come to the prime of youth and live till grey hair clothe your heads.

### 94.—MELEAGER

DELIGHTFUL is Diodorus and the eyes of all are on Heracitus, Dion is sweet-spoken, and Uades has lovely loins. But, Philocles, touch the delicate-skinned one, and look on the next and speak to the third, and for the fourth—etcetera, so that thou mayst see how free from envy my mind is. But if thou cast greedy eyes on Myiscus, mayst thou never see beauty again.

### 95.—BY THE SAME

PHILOCTES, if thou art beloved by the Loves and sweet-breathed Peritho, and the Graces that gather a nosegay of beauty, mayst thou have thy arm round Diodorus, may sweet Dorotheus stand before thee and sing, may Callicrates lie on thy knee, *istud jaculandi peritum cornu in manu tendens calefaciat Dio, decorticet Uades, det dulce osculum Phio, Thero garriat, et premas Eudemæ papillam sub chlamyde.*

εἰ γὰρ σοὶ ταδε τερπνὰ ποιοὶ θεός, ὦ μάκαρ, οἶαν  
πρῆνσεις παίδων Ἰωμαιοῦν λοπαδα

10

## 96.—ΑΣΗΛΑΘΝ

Οὔτι μίταν θνατοῖσι φαις τοιαυτὴ βράται,  
ὥς "οὐ πάντα θεοὶ πάσι δῶκαν ἔχειν"  
εἶδος μὲν γὰρ ἄμωμον, ἐπ' ὄμμασι δ' ἡ περίσματος  
αἶδας, καὶ στεγνοῖς ἀμφιτιθαλε χάρις,  
οἷσι καὶ ἡθικὸς ἐπιδάμνασαι ἄλλ' ἐπὶ ποσσὶν  
οὐκέτι τὰν αὐτὰν δῶκαν ἔχειν σε χαιρῶν.  
πλὴν κρητὶς κρυψαὶ πόδῳ ἰχνίου, ἠγάθε Πυρρα,  
κάλλει δὲ σφετέρῃ τέρψῃ ἀγαλλομενον.

## 97.—ΑΝΤΙΠΑΤΡΙΤ

Εὐπάλαμος ξανθὸν μὲν ἐρείθεται, ἴσον Ἐρωτι,  
μεσφα ποτὶ Κρητῶν κοιμένα Μηριόνην  
ἐκ δὲ νῦ Μηριόρεω Ποδαλείριος οὐκέτ' ἐς Ἥλῳ  
νεῖται ἰδ' ὡς φθονερὰ παγγενετεια φύσις.  
εἰ γὰρ τῷ τὰ τ' ἔνερθε τὰ θ' ὑψοθεν ἴσα πέλοιτο,  
ἦν ἂν Ἀχιλλῆος φερτερος Λίακίδεω.

## 98.—ΠΟΣΕΙΔΙΠΠΟΥ

Τὸν Μουσῶν τίττιγα Πόθος δησας ἐπ' ἀκανθαις  
κοιμίζειν θέλει, πῦρ ὑπὸ πλευρὰ βαλὼν  
ἢ δὲ πρὶν ἐν βιβλοῖς πεποιημένη ἄλλ' ἀθερίζει  
ψυχῇ, ἀνιρρῶ δαίμονι μεμφομένη.

<sup>1</sup> I gather that a "Roman pialter" was a large dish containing various horse-dainties, and not an elaborate made dish, but I find no information in dictionaries. One might render "fritura Romana," a mixed dish familiar to those who know Roman cookery.

## STRATO'S *MUSA PUERILIS*

For if God were to grant thee all these delights, blessed man, what a Roman salad<sup>1</sup> of boys wouldst thou dress.

### 96.—ANONYMOUS

Not in vain is this saying bruited among mortals, "The gods have not granted everything to everyone." Faultless is thy form, in thy eyes is illustrious modesty, and the bloom of grace is on thy bosom. And with all these gifts thou vanquishest the young men, but the gods did not grant to thee to have the same grace in thy feet. But, good Pyrrhus, this boot shall hide thy foot<sup>2</sup> and give joy to thee, proud of its beauty.<sup>3</sup>

### 97.—ANTIPATER

EUPALAMUS is ruddy red like Love, as far as Meriones,<sup>4</sup> the captain of the Cretans, but from Meriones onwards Podalirius no longer goes back to the Dawn—see how envious Nature, the universal mother, is. For if his lower parts were equal to his upper he would excel Achilles, the grandson of Aeacus.

### 98.—POSIDIPPUS

Love, tying down the Muses' cicada<sup>5</sup> on a bed of thorns, would an. it there, holding fire<sup>6</sup> under its sides. But the Soul, sore tried of old and hooks, makes light of other pain, yet upbraids the ruthless god.

<sup>1</sup> Literally, "the step of thy foot," indicating that the malformation was in the actual foot, not *e.g.* in the ankle.

<sup>2</sup> The verses seem to have been sung with a present of a pair of ornamental boots.

<sup>3</sup> He means his thighs (*meros*). In line 5 there is a play on Podalirius, "my footed," and so pale and unlike the rosy dawn, but the joke is obscure.

<sup>4</sup> The poet's soul.      <sup>5</sup> *i.e.* a torch.

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### 99.—ΑΔΗΛΟΝ

Ἦγρευθην ὑπ' Ἑρωτος ὁ μὴδ' ὄναρ, οὐδ' ἔμαθον πῦρ  
 ἄρσεν' ποιμαίνειν θερμὸν ὑπο κραδίας,  
 ἦγρευθην. ἀλλ' οὐ με κακῶν πόθος, ἀλλ' ἀκέραιον  
 σύντροφον αἰσχύνῃ βλέμμα κατηνθράκισεν.  
 τηκέσθω Μουσέων ὁ πολὺς πόνος· ἐν πυρὶ γὰρ νοῦς  
 βέβληται, γλυκερῆς ἄχθος ἔχων ὀδυνῆς.

### 100.—ΑΔΗΛΟΝ

Εἰς οἷον με πόθων λιμένα ξένον, ὦ Κύπρι, θεῖσα  
 οὐκ ἐλεεῖς, καὶ τῇ πείραν ἔχουσα πόνων,  
 ἦ μ' ἐθέλεις ἄτλητα παθεῖν καὶ τοῦτ' ἔπος εἰπεῖν,  
 "Τὸν σοφὸν ἐν Μούσαις Κύπρις ἔτρωσε μόνῃ";

### 101.—ΜΕΛΕΑΓΡΟΥ

Τὸν με Πόθοις ἄτρωτον ὑπὸ στέρνοισι Μυῖσκος  
 ὄμμασι τοξεύσας, τοῦτ' ἐβοήσεν ἔπος  
 "Τὸν θρασὺν εἶλον ἐγὼ· τὸ δ' ἐπ' ἀφρύσι κεῖνο  
 φρύαγμα  
 σκηπτροφόρου σοφίας ἠμίδε ποσσὶ πατῶ."  
 τῷ δ', ὅσον ἀμπνέυσας, ταδ' ἔφην· "Φίλε κοῦρε,  
 τί θαμβεῖς;  
 καὶ τὸν ὑπ' Οὐλύμπου Ζῆνα καθεῖλεν Ἑρως."

### 102.—ΚΑΛΛΙΜΑΧΟΥ

Ἦγρευτῆς, Ἐπίκυδες, ἐν οὖρεσι πάντα λαγῶν  
 διφά, καὶ πάσης ἰχθυα δορκαλίδος,

· Ἰ περὶ πῦρ ἔρως· περ ἔρως ME.

## STRATO'S *MUSA PUERILIS*

### 99.—ANONYMOUS

I AM caught by Love, I who had never dreamt it, and never had I learnt to feed a male flame hot beneath my heart. I am caught. Yet it was no longing for evil, but a pure glance, foster brother of modesty, that burnt me to ashes. Let it consume away, the long labour of the Muses, for my mind is cast in the fire, bearing the burden of a sweet pain.

### 100.—ANONYMOUS

To what strange haven of desire hast thou brought me, Cypris, and pitiest me not, although thou thyself hast experience of the pain? Is it thy will that I should suffer the unbearable and speak this word, "Cypris alone has wounded the man wise in the Muses' lore"?

### 101.—MELEAGER

MYISETUS, shooting me, whom the Loves could not wound, under the breast with his eyes, shouted out thus "It is I who have struck him down, the overbold, and see how I tread underfoot the arrogance of sceptred wisdom that sat on his brow." But I, just gathering breath enough, said to him, "Dear boy, why art thou astonished? Love brought down Zeus himself from Olympus."

### 102.—CALLIMACHUS

The huntsman on the hills, Epicydes, tracks every hare and the slot of every hind through the frost



## GREEK ANTHOLOGY

στίβῃ καὶ νιφετῷ κεχαρημένος. ἦν δὲ τις εἶπῃ,  
 " Ὑῆ, τόδε βέβληται θηρίον," οὐκ ἔλαβεν.  
 χαῦμός ἐρως τοιοῦδε· τὰ μὲν φεύγοντα διώκει  
 οἶδε, τὰ δ' ἐν μίσσῳ κείμενα παρπέταται.

### 103.—ΑΔΗΛΟΝ

Οἶδα φιλεῖν φιλέοντας· ἐπίσταμαι, ἦν μ' ἀδικῇ τις,  
 μισεῖν· ἀμφοτέρων εἰμὶ γὰρ οὐκ ἀδίκης.

### 104.—ΑΔΗΛΟΝ

Οὐμός ἐρως παρ' ἐμοὶ μενέτω μόνον· ἦν δὲ πρὸς ἄλλους  
 φοιτήσῃ, μισῶ κοινὸν ἔρωτα, Κύπρι.

### 105.—ΑΣΚΛΗΠΙΑΔΟΥ

Μικρὸς Ἔρως ἐκ μητρὸς ἔτ' εὐθήρατος ἀποπτύς,  
 ἐξ οἴκων ὑψοῦ Δάμειδος οὐ πέτομαι·  
 ἀλλ' αὐτοῦ, φιλέων τε καὶ ἀξήλωτα φιληθεῖς,  
 οὐ πολλοῖς, εὐκράς δ' εἰς ἐνὶ συμφέρομαι.

### 106.—ΜΕΛΕΑΓΡΟΥ

Εὐ καλὸν οἶδα τὸ πᾶν, ἐν μοι μόνον οἶδε τὸ λίχνον  
 ὄμμα, Μυῖσκον ὄρεῖν· τᾶλλα δὲ τυφλὸς ἐγώ.  
 πάντα δ' ἐκεῖνος ἐμοὶ φανταίνεται, ἄρ' ἑσορῶσιν  
 ὀφθαλμοὶ ψυχῇ πρὸς χάριν, οἱ κυλακες.

### 107.—ΑΔΗΛΟΝ

Τὸν καλόν, ὦ Χάριτες, Διονύσιον, εἰ μὲν ἔλοιτο  
 τᾶμά, καὶ εἰς ὥρας αἰθίς ἄγοιτε καλόν

## STRATO'S *MUSA PUERILIS*

and snow But if one say to him, "Look, here is a beast lying wounded, he will not take it. And even so is my love, it is wont to pursue the fleeing game,<sup>1</sup> but flies past what lies in its path.

### 103.—ANONYMOUS

I know well to love them who love me, and I know to hate him who wrongs me, for I am not unversed in both.

### 104. ANONYMOUS

Let my love abide with me alone; but if it visit others, I hate, Cypris, a love that is shared.

### 105.—ASCLEPIADES

I AM a little love that flew away, still easy to catch, from my mother's nest, but from the house of Dams I fly not away on high; but here, loving and beloved without a rival, I keep company not with many, but with one in happy union.

### 106.—MELEAGER

I know but one beauty in the world, my greedy eye knows but one thing, to look on Myseus, and for all else I am blind. He represents everything to me. Is it just on what will please the soul that the eyes look, the flatterers?

### 107.—ANONYMOUS

Ye Graces, if lovely Dionysius' choice be for me, lead him on as now from season to season in ever-

<sup>1</sup> Horace, *Sat.* i. 2, 105 seq.

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εἰ δ' ἕτερον στέρξειε παρὲς ἐμέ, μύρτον ἔωλον  
ἔρριφθω ξηροῖς φυρόμενον σκυβαίοις.

### 108.—ΔΙΟΝΤΣΙΟΥ

Εἰ μὲν ἐμὲ στέρξειε, εἴη ἰσύμοιρον, Ἄκρατε,  
Χίρ, καὶ Χίου πουλὺ μελιχρότερον·  
εἰ δ' ἕτερον κρίναις ἐμέθεν πλεονί, ἡμφὶ σὲ βαίη  
κῶνωψ ὀξηρῷ τυφύμνιος περιμφί.

### 109.—ΜΕΛΕΑΓΓΟΥ

Ὁ τρυφερὸς Διάδωρος ἐς ἡϊθέους φλόγα βύλλων  
ἡγρενται λαμυροῦς ὄμμασι Τιμαρίου,  
το γλυκύπικρον ἔρωτος ἔχων βέλος. ἦ τοῦδε καινὸν  
θάμβος ὕρῳ φλέγεται πῦρ πυρὶ καιόμενον.

### 110.—ΤΟΥ ΑΥΤΟΥ

Ἦστραψε γλυκὺ κύλλος· ἰδοὺ φλόγας ὄμμασι βάλλει.  
ἄρα κεραυνομάχαν παῖδ' ἠνεδείξεν Ἔρως;  
χαῖρε Πόθων ἀκτῖνα φέρων θνατοῖσι. Μυῖσκε,  
καὶ λάμποις ἐπὶ γᾶ πυρσὺς ἐμοὶ φίλιος

### 111.—ΑΔΗΛΟΝ

Ἦπανθε Ἔρως, σὺ δὲ ποσσὶ ταχύς τὸ δὲ κύλλος ὁμοῖον  
ἀμφοτέρων. τοξοῖς, Εὐβίε, λειπόμεθα.

### 112.—ΑΔΗΛΟΝ

Εὐφαιμεῖτε νέοι· τὸν Ἔρωτ' ἄγει Ἀρκεσίλαος,  
πορφυρέη δῆσας Κύπριδος ἀρπεδόνῃ.

## STRATO'S *MUSA PUERILIS*

renewed beauty, but if, passing me over, he love another, let him be cast out like a stale myrtle-berry mixed with the dry sweepings.

### 108.—DIONYSIUS

If thou lovest me, Acratus,<sup>1</sup> mayest thou be ranked with Chian wine, yea and even more honey-sweet; but if thou preferest another to me, let the gnats buzz about thee as in the fume of a jar of vinegar

### 109.—MELEAGER

DELICATE Diodorus, casting fire at the young men, has been caught by Timarion's wanton eyes, and bears, fixed in him, the lither-sweet dart of Love, Verily this is a new miracle I see, fire is ablaze, burnt by fire.

### 110.—BY THE SAME

It lightened sweet beauty, see how he flasheth flame from his eyes. Hath Love produced a boy armed with the bolt of heaven? Hail! Myiscus, who bringest to mortals the fire of the Loves, and mayest thou shine on earth, a torch befriending me.

### 111.—ANONYMOUS

WONDER is Love and thou art swift of foot, and the beauty of both is equal. We are only second to him, Eubius, because we have no bow and arrows.

### 112.—ANONYMOUS

SILENCE, ye young men, Arcesilaus is leading Love hither, having bound him with the purple cord of Cyprus.

<sup>1</sup> The name means "unwatered wine"

# GREEK ANTHOLOGY

## 113.—ΜΕΛΕΑΓΡΟΤ

Καὐτὸς Ἔρωσ ὁ πτανὸς ἐν αἰθέρι δέσμος ἦλω,  
ἀγρευθεὶς τοῖς σοῖς ὄμμασι, Τιμύριον.

## 114.—ΤΟΥ ΛΥΤΟΥ

Ἦοὺς ἄγγελα, χαῖρε, Φαιεσφύρε, καὶ ταχὺς ἔλθοις  
Ἐσπερος, ἦν ἀπάγεις, λαθρὶνος αἰθρὶς ἄγων.

## 115.—ΑΔΗΛΟΝ

Ἀκρητον μανίην ἔπιον μεθύων μέγα μύθοις  
ὥπλισμαι πολλὴν εἰς ὁδὸν ἀφροσύναν,  
κωμάσομαι· τί δέ μοι βροντέων μέλει, ἢ τί κεραυνῶν;  
ἦν βάλλῃ, τὸν ἔρωθ' ὥπλον ἄτρωτον ἔχων.

## 116.—ΑΔΗΛΟΝ

Κωμάσομαι μεθύω γὰρ ὅλος μέγα. παῖ, λάβε τοῦτον  
τὸν στέφανον, τὸν ἐμοῖς δάκρυσι λουόμενον·  
μακρὴν δ' οὐχὶ μάτην ὁδὸν ἵξομαι ἔστι δ' ἄωρ  
καὶ σκότος· ἀλλὰ μέγας φανὸς ἐμοὶ Θεμίσων.

## 117.—ΜΕΛΕΑΓΡΟΤ

Βεβλήσθω κύβος· ἄπτε· πορεύσομαι. Ἥνιδε, τόλμα,  
οἶνοβαρές. Τίν' ἔχεις φροντίδα, κωμάσομαι.<sup>1</sup>  
κωμάσομαι; Ποῖ, θυμέ, τρέπη, τί δ' ἔρωτι λογισμός,  
ἄπτε τάχος. Παῦ δ' ἢ πρόσθε λόγων μελέτη;

<sup>1</sup> I slightly alter the received punctuation in this line.

## STRATO'S *MUSA PUERILIS*

### 113.—MELEAGER

EVEN Love himself, the winged, hath been made captive in the air, taken by thy eyes, Timarion.

### 114.—BY THE SAME

STAR of the Morning, hail, thou herald of dawn ! and mayest thou quickly come again, as the Star of Eve, bringing again in secret her whom thou takest away.

### 115.—ANONYMOUS

I HAVE quaffed untempered madness, and all drunk with words I have armed myself with much frenzy for the way I will march with music to her door, and what care I for God's thunder and what for his bolts, I who, if he cast them, carry love as an impenetrable shield ?

### 116.—ANONYMOUS

I WILL go to serenade him, for I am, all of me, mighty drunk. Boy, take this wreath that my tears bathe The way is long, but I shall not go in vain, it is the dead of night and dark, but for me Theudison is a great torch.

### 117.—MELEAGER

"LET the die be cast, light the torch, I will go." "Just look ! What daring, heavy with wine as thou art " "What care begets thee ? I will go revelling to her, I will go." "Whither dost thou stray, my mind ?" "Doth love take thought ? Light up at once." "And where is all thy old study of logic ?"

## GREEK ANTHOLOGY

Ἐρρίφθω σοφίας ὁ πολὺς πόνος· ἐν μόνον οἶδα  
τοῦθ', ὅτι καὶ Ζηνὸς λῆμα καθεῖλεν Ἑρως.

### 118.—ΚΑΛΛΙΜΑΧΟΥ

Εἰ μὲν ἐκών, Ἀρχὴν, ἐπεκώμασα, μυρία μίμφον·  
εἰ δ' ἄνεκον ἦκω, τὴν προπέτειαν ὕρα·  
ἄκρητος καὶ ἔρως μ' ἠνείγκασαν· ὧν ὁ μὲν αὐτῶν  
εἰλκεν, ὁ δ' οὐκ εἶα σώφρονα θυμὸν ἔχειν,  
ἐλθὼν δ' οὐκ ἐβόησα, τίς ἦ τίς, ἀλλ' ἐφίλησα  
τὴν φιλίην· εἰ τοῦτ' ἔστ' ἀδίκημ', ἀδικῶ.

### 119.—ΜΕΛΕΑΓΓΙΟΥ

Οἶσω, ναὶ μὰ σέ, Βίαιχε, τὸ σὸν θράσος· ἀγέε, κωμῶν  
ἄρχε· θεὸς θνατὰν ἀνιώχει<sup>1</sup> κραδίαν  
ἐν πυρὶ γενναθεὶς στέργεις φλόγα τῶν ἐν ἔρωτι,  
καί με πάλιν διησας τὸν σὸν ἄγεις ἱκέτην  
ἢ προδότας κᾶπιστος ἔφυε· τεὰ δ' ὕργια κρύπτειν  
αὐδῶν, ἐκφαίνειν τὰμὰ σὺ νῦν ἐθέλεις

### 120.—ΠΟΣΕΙΔΙΠΠΟΥ

Εὖνοπλῶ, καὶ πρὸς σέ μαχήσομαι, οὐδ' ὑπεροῦμαι  
θνητὸς εἶν· σὺ δ', Ἑρως, μηκέτι μοι πρόσσασθε.  
ἦν με λάβης μαθύοντ', ἅπαντ' ἐκδοτον· ἄχρι δὲ νήφω,  
τοῦ παραταξάμενον πρὸς σέ λογισμὸν ἔχω.

<sup>1</sup> I write ἀνέχει : δι' ἀρχὴν Μ. Δ.

## STRATO'S *MUSA PUERILIS*

"Away with the long labour of wisdom, this one thing alone I know, that Love brought to naught the high mind of Zeus himself"<sup>1</sup>

### 118.—CALLIMACHUS

If I came to thee in revel, Archimachus, willingly, load me with ten thousand reproaches, but if I am here against my wil, consider the vehemence of the cause. Strong wine and love compelled me, one of them pulled me and the other would not let me be sober-minded. But when I came I did not cry who I was or whose, but I kissed the door-post: if that be a sin, I sinned.

### 119.—MELRAGER

I SHALL bear, Bacchus, thy boldness, I swear it by thyself, lead on, begin the revel, thou art a god, govern a mortal heart. Born in the flame, thou lovest the flame love bath, and again leadeest me, thy suppliant, in bonds. Of a truth thou art a traitor and faithless, and while thou biddest us hide thy mysteries, thou wouldst now bring mine to light.

### 120.—POSIDIPPUS

I AM well armed, and will fight with thee and not give in, though I am a mortal. And thou, Love, come no more against me. If thou findest me drunk, carry me off a prisoner, but as long as I keep sober I have Reason standing in battle array to meet thee.

<sup>1</sup> The poem is in the form of a dialogue with himself.



## 121.—PIANOT

Ἦ ῥά νύ τοι, Κλεόνικε, δι' ἀτραπιτοῖο κεύντι  
 στετυῆς ἤντησαν τὰ λιπαραὶ Χάριτες·  
 καὶ σε ποτὶ ῥοδέαισιν ἐπηχύναντο χέρεσσιν,  
 κοῦρε; πεποίησαι δ' ἡλίκος ἐσσί χάρις.  
 τηλοθι μοι μίλα χαῖρε πυρὸς δ' οὐκ ἀσφαλὲς ἄσσον  
 ἔρπειν αὐτήν, ἃ φίλος, ἀνθέρικα.

## 122.—ΜΕΛΕΑΓΡΟΤ

ὦ Χάριτες, τὸν καλὸν Ἀρισταγόρην ἐσιδούσαι  
 ἀντίον, εἰς τρυφεράς ἠγκαλίσασθε χερας·  
 οὐνεκα καὶ μορφᾷ βύλλει φλόγα, καὶ γλυκυμυθεῖ  
 καίρια, καὶ σιγῶν ὄμμασι τερπνὰ λαλεῖ.  
 τηλόθι μοι πλάζοιτο. τί δὲ πλέον, ὥς γὰρ Ὀλύμπου  
 Ζεὺς νέον οἶδεν ἃ παῖς μακρὰ κεραυνοβολεῖν.

## 123.—ΑΔΗΛΟΝ

Πυγμῇ νικήσαντα τὸν Ἀντικλέους Μενέχαρμον  
 λημνίσκοις μαλακοῖς ἐστεφάνωσα δέκα,  
 καὶ τρισσῶς ἐφίλησα πεφυρμένον αἵματι πολλῷ·  
 ἀλλ' ἐμοὶ ἦν σμύρνης κείνο μαλ' ἡμιχροτερον.

## 124.—ΑΔΗΛΟΝ, οἱ δὲ ΑΡΤΕΜΩΝΟΣ

Λάβρη παπταίνοντα παρὰ φλὴν Ἐχέδημον  
 λάβριος ἀκρηθὴν τὸν χαρίαντ' ἔκυσα,  
 δειμαίνω<sup>1</sup> καὶ γὰρ μοι ἐνύπνιος ἦλθε φαρίτρην  
 αἰωρῶν,<sup>2</sup> καὶ δούς ᾤχετ' ἀλεκτρυονας,

<sup>1</sup> I write δειμαίνω δειμαίνων MS.

<sup>2</sup> I write αἰωρῶν αἰναιῶν MS.

## STRATO'S *MUSA PUERILIS*

### 121.—RHIANUS

TELL me, Cleonicus, did the bright Graces meet thee walking in a narrow lane and take thee in their rosy arms, dear boy, that thou hast become such a Grace as thou art? From afar I bid thee all hail, but ah! dear, it is not safe for a dry corn-stalk to draw nearer to the fire.

### 122. MELEAGER

Y<sup>e</sup> Graces, looking straight on lovely Aristagoras, you took him to the embrace of your soft arms, and therefore he shoots forth flame by his beauty, and discourses sweetly when it is meet, and if he keep silence, his eyes prattle delightfully. Let him stray far away, I pray, but what does that help? For the boy, like Zeus from Olympus, has learnt of late to throw the lightning far.

### 123. ANONYMOUS

WHEN Menecharmus, Anticles son, won the boxing match, I crowned him with ten soft fillets, and thrice I kissed him all dabbled with blood as he was, but the blood was sweeter to me than myrrh

### 124.—ARTEMON (?)

As Echedemus was peeping out of his door on the sly, I slyly kissed that charming boy who is just in his prime. Now I am in dread, for he came to me in a dream, bearing a quiver, and departed after giving

## GREEK ANTHOLOGY

ἄλλοτε μειδιῶν, ὅτε δ' οὐ φίλος. ἀλλὰ μελισσέων δ  
ἔσμου καὶ κνίδης καὶ πυρὸς ἠψιμεθα,

### 125.—ΜΕΛΕΑΓΡΟΣ

Ἴδὺ τί μοι δια νυκτὸς ἐνύπνιον ἄβρὰ γελῶντος  
ὀκτωκαιδεκίτους παῖδος ἔτ' ἐν χλαμύδι  
ἦγαγ' Ἐρως ὑπο χλαῖναν· ἐγὼ δ' ἡπαλῶ περὶ χρωτὶ  
στέρνα βαλὼν κενεὰς ἐλπίδας ἐδρεπομαν.  
καὶ μ' ἔτι νῦν θαλπεὶ μνήμη ποθοῦ· ὀμμασι δ' ὕπνου δ  
ἀγρευτὴν πτηνοῦ φασματος αἰὲν ἔχω.  
ὦ δύσερως ψυχί, παῦσαί ποτε καὶ δι' ὀνείρων  
εἰδώλοισι κάλλεισι κωφὰ χλαιομένη.

### 126.—ΤΟΥ ΑΥΤΟΥ

Ἦρκαί μεν κραδίας ψαύειν πόνος· ἡ γὰρ ἀλύων  
ἀκρουυχεὶ ταύταν ἔκνισ' ὁ θερμὸς Ἐρως·  
εἶπε δὲ μειδήσας· “Ἐξεῖς πάλι τὸ γλυκὺ τραῦμα,<sup>1</sup>  
ὦ δύσερως, λάβρῳ καιόμενος μέλιτι.”  
ἐξ οὗ δὴ νεοῦ ἔρνος ἐν ἡιθέοις Διόφαντον  
λεῦσσων οὔτε φυγεῖν οὔτε μενεῖν δύναμαι. 5

### 127.—ΤΟΥ ΑΥΤΟΥ

Εἰνόδιον στείχοντα μεσαμβρινὸν εἶδον Ἀλεξιν,  
ἄρτι κομὰν καρπῶν κειρομένου θερεος.  
διπλαῖ δ' ἀκτῖνες με κατέφλεγον· αἱ μὲν Ἐρωτος,  
παιδὸς ἀπ' ὀφθαλμῶν. αἱ δὲ παρ' ἡελίου.  
ἀλλ' ἄς μὲν νυξ αὐθις ἐκοίμισεν· ἄς δ' ἐν ὀνείροις 5  
εἰδῶλον μορφῆς μᾶλλον ἀνεφλόγισεν.

<sup>1</sup> γράμμα MS. corr. Græf.

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me fighting cocks,<sup>1</sup> but at one time smiling, at another with no friendly look. But have I touched a swarm of bees, and a rattle, and fire?

### 125.—MELEAGER

Love in the night brought me under my mantle the sweet dream of a softly-laughing boy of eighteen, still wearing the chlamys,<sup>2</sup> and I, pressing his tender flesh to my breast, called empty hopes. Still does the desire of the memory heat me, and in my eyes still abideth sleep that caught for me in the chase that winged phantom. O soul, ill-starred in love, cease at last even in dreams to be warmed all in vain by beauty's images.

### 126.—BY THE SAME

PAIN has begun to touch my heart, for hot Love, as he strayed, scratched it with the tip of his nails, and, smiling, said, "Again, O unhappy lover, thou shalt have the sweet wound, burnt by biting honey." Since when, seeing among the youths the fresh sapling Diophantus, I can neither fly nor abide.

### 127.—BY THE SAME

I SAW Alexis walking in the road at noon-tide, at the season when the summer was just being shorn of the tresses of her fruits, and double rays burnt me, the rays of love from the boy's eyes and others from the sun. The sun's might laid to rest again, but love's were kindled more in my dreams by the

<sup>1</sup> Of doubtful import. These birds were common presents of lovers, but to see them in a dream betided quarrels.

<sup>2</sup> See note on No. 78.

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λυσίπικτος δ' ἐτέροις ἐπ' ἐμοὶ πόνον ὕπνος ἔτευξεν  
ἐμπνουν πῦρ ψυχῇ κάλλος ἀπεικονίσας.

### 128.—ΤΟΥ ΑΥΤΟΥ

Αἰπόλικοι σύριγγες, ἐν οὔρεσι μηκέτι Δάφνιν  
φωινεῖτ', αἰγιβάτη Πανὶ χαριζόμεναι·  
μηδὲ σὺ τὸν στεφθέντα, λύρη, Φοῖβοιο προφήτι,  
δαίφνη παρθενὴ μέλφ' Ἐτάκινθον ἔτι.  
ἦν γὰρ ὅτ' ἦν Δάφνις μὲν Ὀρειάσι,<sup>1</sup> σοὶ δ' Ἐτάκινθος δ  
τερπνός· νῦν δὲ Πόθων σκῆπτρα Διὸς ἐχέτω.

### 129.—ΑΡΑΤΟΥ

Ἀργεῖος Φιλοκλῆς Ἀργεὶ "καλός," αἱ δὲ Κορίνθου  
στῆλαι, καὶ Μεγαρέων ταῦτό<sup>2</sup> βοῶσι τάφοι·  
γέγραπται καὶ μέχρι λοετρῶν Ἀμφιαράου,  
ὡς καλός· ἀλλ' ὀλίγον<sup>3</sup> γράμμασι λειπόμεθα·  
τῷδ' οὐ γὰρ πέτραι ἐπιμάρτυρες, ἀλλὰ Ῥιγνός<sup>4</sup> δ  
αὐτὸς ἰδὼν ἑτέρου δ' ἐστὶ περισσότερος.

### 130.—ΑΔΗΛΟΝ

Εἶπα, καὶ αὖ πάλιν εἶπα "Καλός, καλός" ἀλλ'  
ὅτι φήσω,  
ὡς καλός, ὡς χαρίεις ὁμμασι Δωσίθεος.

<sup>1</sup> Ὀρειάσι Dithay ἐν οὔρεσι MS.

<sup>2</sup> I write ταῦτό (I think the correction has been previously made) ταῦτα MS.

<sup>3</sup> I write ὀλίγον ὀλίγοι MS.

<sup>4</sup> Ῥιγνός Mass Πριγγνός MS. cf. No. 93.

## STRATO'S *MUSA PUERILIS*

phantom of beauty. So night, who releases others from toil, brought pain to me, imaging in my soul a loveliness which is living fire.

### 128.—BY THE SAME

Ye pastoral pipes, no longer call on Daphnis in the mountains to please Pan the goat-mountainer, and thou, lyre, spokesman of Phoebus, sing no longer of Hyacinthus crowned with maiden laurel. For Daphnis, when there was a Daphnis, was the delight of the Mountain Nymphs, and Hyacinthus was thine, but now let Dion wield the sceptre of the Loves.

### 129.—ARATUS

PHILOCLEES of Argos is "fair"<sup>1</sup> at Argos, and the columns of Corinth and tombstones of Megara announce the same. It is written that he is fair as far as Amphiarus' Baths.<sup>2</sup> But that is little; they are only letters that beat us.<sup>3</sup> For they are not stones that testify to this Philocles' beauty, but Rhianus, who saw him with his own eyes, and he is superior to the other one.

### 130.—ANONYMOUS

I SAID and said it again, "He is fair, he is fair," but I will still say it, that Dositheus is fair and has

<sup>1</sup> It was the habit to write or cut the name of the beloved, adding the word *καλός* (fair), on stones or trees. See the following epigram.

<sup>2</sup> Near Oropus on the confines of Attica and Boeotia.

<sup>3</sup> i.e. it is only the evidence of these inscriptions that is in favour of Philocles of Argos. The evidence of our eyes is in favour of the other.

οὐ δρυός, οὐδ' ἐλάτης ἐχαράξαμεν, οὐδ' ἐπὶ τοίχῳ  
 ταῦτ' ἔπος ἄλλ' ἐν ἐμῇ καῦσεν <sup>1</sup> Ἴρως κραδίᾳ.  
 εἰ δέ τις οὐ φησεῖ, μὴ πείθεο. ναὶ μὰ σέ, δαίμον, δ  
 ψεύδεται· ἐγὼ δ' ὁ λέγων τὰ τρεκὲς οἶδα μόνος.

## 131.—ΠΟΣΕΙΔΙΠΠΟΣ

Ἄ Κύπρον, ἃ τε Κύθηρα, καὶ ἃ Μίλητον ἐποιχνεῖς,  
 καὶ καλὸν Συρίης ἵπποκρότου δῖπυδον,  
 ἔλθοις Ἰλαρὸς Καλλιμαίῃ, ἥ τὸν ἐραστὴν  
 οὐδέ ποτ' οἰκείων ὤσεν ἀπὸ προθυρῶν.

## 132.—ΜΕΛΕΑΓΓΟΣ

Οὐ σοι ταῦτ' ἐβόων, ψυχῇ; "Ναὶ Κύπριν, ἄλωσει,  
 ὦ δύσερως, ἔξῃ πυκνὰ προσιπταμένη"  
 οὐκ ἐβόων, εἰλέν σε πάγη· τί μάτην ἐνὶ δεσμοῖς  
 σπαιρεις; αὐτὸς Ἴρως τὰ πτερὰ σου δέδεκεν,  
 καὶ σ' ἐπὶ πῦρ ἔστησε, μύροις δ' ἔρρανε λαποπνουν, δ  
 δᾶκε δὲ διψῶσιν δάκρυα θερμὰ πιεῖν.

## 132A.—ΤΟΥ ΑΥΤΟΥ

Ἄ ψυχῇ βαρύμοχθε, σὺ δ' ἄρτι μὲν ἐκ πυρὸς αἶθρ,  
 ἄρτι δ' ἀναψύχεις, πνεῦμ' ἀναλεξαμένη.  
 τί κλαίεις; τὸν ἀτεγκτον ὅτ' ἐν κόλποισιω Ἴρωτα  
 ἔτρεφες, οὐκ ἤδεις ὥς ἐπὶ σοὶ τρέφετο;  
 οὐκ ἤδεις, νῦν γινῶθι καλῶν ἀλλαγμὰ τροφείων, δ  
 πῦρ ἄμα καὶ ψυχρὰν δεξαμένη χιόνα.  
 αὐτὴ ταῦθ' εἶλον· φέρε τον πονον. ἄξια πάσχεις  
 ὦν ἄδρας, ὅππῃ καιομένη μέλατι.

<sup>1</sup> I write καῖεν . Ισχεν' MS.

## STRATO'S *MUSA PUEILIS*

lovely eyes. These words we engraved on no oak or pine, no, nor on a wall, but Love burnt them into my heart. But if any man deny it, believe him not. Yea, by thyself, O God, I swear he lies, and I who say it alone know the truth.

### 131.—POSIDIPPUS

Goddess who hauntest Cyprus and Cythera and Miletus and the fair plain of Syria that echoes to the tread of horses, come in gracious mood to Callistion, who never repulsed a lover from her door.<sup>1</sup>

### 132.—MELEAGER

DID I not cry it to thee, my soul, "By Cyprus, thou wilt be taken, O thou love-lorn, that fliest again and again to the lured bough!"<sup>2</sup> Did I not cry it? And the snare has caught thee. Why dost thou struggle vainly in thy bonds? Love himself hath bound thy wings and set thee on the fire, and sprays thee with scents when thou faintest, and gives thee when thou art athirst hot tears to drink.

### 132A.—BY THE SAME

O MORE-AFFLICTED SOUL, now thou burnest in the fire and now thou revivest, recovering thy breath. Why dost thou weep? When thou didst nurse merciless Love in thy bosom knewest thou not that he was being nursed for thy bane? Didst thou not know it? Now learn to know the pay of thy good nursing, receiving from him fire and cold snow therewith. Thyself thou hast chosen this, bear the pain. Thou sufferest the due guerdon of what thou hast done, burnt by his boiling honey.

<sup>1</sup> The epigram is a prayer by the courtesan Callistion.



## GREEK ANTHOLOGY

### 133.—ΤΟΥ ΑΥΤΟΥ

Διψῶν ὡς ἐφίλησα θέρευσ ὑπαλόχροα παῖδα,  
εἶπα τὸτ' αἰχμηρὰν δίψαν ἀποπροφυγῶν  
"Ζεῦ πάτερ, ἄρα φίλημα τὸ νεκτάρειον Ἰανυμήδους  
πίνεις, καὶ τύδε σοὶ χεῖλεσιν οἶνοχοεῖ;  
καὶ γὰρ ἐγὼ τὸν καλὸν ἐν ἡθέοισι φιλήσας  
'Αντίοχον, ψυχῆς ἡδὺ πέπωκα μελὶ" δ

### 134 —ΚΑΛΛΙΜΑΧΟΥ

"Ἐλκος ἔχων ὁ ξείνος ἐλάνθανεν ὡς ἀνιηρὸν  
πνεῦμα διὰ στηθέων, εἶδες, ἀνιγγώγετο,  
τὸ τρίτον ἡμικ' ἔπινε τὰ δὲ ρύδα φυλλοβολεῦντα  
τῶνδρὸς ἀπὸ στεφάνων πάντ' ἐγένοντο χαμαὶ  
ᾧπτηται μέγα δὴ τι· μὰ δαιμόνας, οἶκ' ἀπὸ ρυσμοῦ δ  
εἰκάζω φωρὸς δ' ἵχνια φῶρ ἔμαθον.

### 135. ΑΣΚΛΗΠΙΑΔΟΥ

Οἶνος ἔρωτος ἔλεγχος ἔρῃν ὑρνεύμενον ἡμῖν  
ἦτασαν αἱ πολλαὶ Νικαγορὴν προποσεῖς  
καὶ γὰρ ἐδύκρυσεν καὶ ἐνύστασε, καὶ τι κατηφές  
ἔβλαπτε, χὼ σφίγγθεις οὐκ ἔμενε στέφανος.

### 136.—ΑΔΗΛΟΝ

"Ορνίθεσ ψίθυροι, τί κεκράγατε; μή μ' ἀνῆατε,  
τὸν τρυφερῇ παιδὸς σαρκὶ χλειαίνοντον,  
ἐξομαίναι πετάλοισιν ἀηδονες εὐδε λάληθρον  
θῆλυ γένος, δεσμαι, μέιναιτ' ἐφ' ἥσυχίης.

## STRATO'S *MUSA PUERILIS*

### 133.—BY THE SAME

IN summer, when I was athirst, I kissed the tender-fleshed boy and said, when I was free of my parching thirst, "Father Zeus, dost thou drink the nectareous kiss of Ganymede, and is this the wine he tenders to thy lips?" For now that I have kissed Antiochus, fairest of our youth, I have drunk the sweet honey of the soul.

### 134.—CALLIMACHUS

Our guest has a wound and we knew it not. Sawest thou not with what pain he heaved his breath up from his chest when he drank the third cup? And all the roses, casting their petals, fell on the ground from the man's wreaths. There is something burns him fiercely, by the gods I guess not at random, but a thief myself, I know a thief's footprints.

### 135. ASCLEPIADES

WINE is the proof of love. Nicagoras denied to us that he was in love, but those many toasts convicted him. Yes! he shed tears and bent his head, and had a certain downcast look, and the wreath bound tight round his head kept not its place.

### 136.—ANONYMOUS

Ye chattering birds, why do you clamour? Vex me not, as I lie warmed by the lad's delicate flesh, ye nightingales that sit among the leaves. Sleep, I implore you, ye talkative women-folk,<sup>1</sup> hold your peace.

<sup>1</sup> The nightingale was *Philomela*.

# GREEK ANTHOLOGY

## 137.—ΜΕΛΕΑΓΡΟΥ

Ὁρθροβόας, δυσέρωτι κακῇ γέγχε, νῦν, τρισαύλαστε,  
 ἐννύχιος κράζεις πλευροτυπῇ κέλαδον,  
 γαῦρος ὑπὲρ κοιτας, ὅτε μοι βραχὺ τοῦτ' ἔτι νυκτὸς  
 ζῇ τὸ <sup>1</sup> φιλεῖν, ἐπ' ἐμαῖς δ' ἄδν γελῆς ὀδύναις.  
 Ἄδε φίλα θρεπτήρι χάρις; ναὶ τὸν βαθὺν ὄρθρον, B  
 ἴσχατα γηρύσῃ ταῦτα τὰ πικρὰ μέλη.

## 138.—ΜΝΑΣΣΑΚΟΥ

Ἄμπελε, μήποτε φύλλα χαμαὶ σπεύδουσα βαλέσθαι  
 δειδίας ἐσπέριον Πλειάδα δυομένην;  
 μείνον ἐπ' Ἀντιλέοντι πεσεῖν ὑπὸ τὴν γλυκὺν ὕπνον,  
 ἕς τότε, τοῖς καλοῖς πάντα χαριζόμενα.

## 139.—ΚΑΛΛΙΜΑΧΟΥ

Ἔστι τι, ναὶ τὸν Πᾶνα, κεκρυμμένον, ἔστι τι ταύτη,  
 ναὶ μὰ Διῶνυσον, πῦρ ὑπὸ τῇ σποδιῇ·  
 οὐ θαρσέω. μὴ δὴ με περίπλεκε<sup>1</sup> πολλάκι λήθει  
 τοῖχον ὑποτρώγων ἡσυχίος ποταμός.  
 τῷ καὶ νῦν δειδοίκα. Μενέξενε, μὴ με παρειαδὺς A  
 οὔτος ὁ <sup>2</sup> τσειγαρνης εἰς τὸν ἔρωτα βύλη.

## 140.—ΛΔΗΛΟΝ

Τὸν καλὸν ὥς ἰδόμαν Ἀρχέστρατον, οὐ μὰ τὸν Ἑρμᾶν,  
 οὐ καλὸν αὐτὸν ἔφην οὐ γὰρ ἄγαν ἔδοκει.

<sup>1</sup> I write ζῇ τὸ καὶ τὸ MS.

<sup>2</sup> σιγαρνης Bentley, and I render so.

## STRATO'S *MUSA PUERILIS*

### 137.—MELEAGER

CRIER of the dawn, caller of evil tidings to a love-sick wight, now, thrice accursed, just when love has only this brief portion of the night left to live, thou crowest in the dark, beating thy sides with thy wings all exultant above thy bed, and makest sweet mockery over my pains. Is this the loving thanks thou hast for him who reared thee? I swear it by this dim dawn, it is the last time thou shalt chant this bitter song

### 138.—MNASALCAS

VINE, dost thou fear the setting of the Pleiads in the west,<sup>1</sup> that thou hastenest to shed thy leaves on the ground? Tarry till sweet sleep fall on Antileon beneath thee; tarry till then, bestower of all favours on the fair

### 139.—CALLIMACHUS

THERE is, I swear it by Pan, yea, by Dionysus, there is some fire hidden here under the embers. I mistrust me. Embrace me not, I entreat thee. Often a tranquil stream secretly eats away a wall at its base. Therefore now too I fear, Menexenus, lest this silent crawler find his way into me and cast me into love.

### 140.—ANONYMOUS

WHEN I saw Archestratus the fair I said, so help me Hermes I did, that he was not fair, for he seemed not passing fair to me. I had but spoken the

<sup>1</sup> The season in Autumn at which the vines begin to lose their leaves

## GREEK ANTHOLOGY

εἶπα, καὶ ἡ Νέμεσις με συνάρπασε, κεῦθ' ἔκειμαν  
 ἐν πυρί, παῖς <sup>1</sup> δ' ἐπ' ἐμοὶ Ζεὺς ἐκεραυνοβόλει.  
 τὸν παῖδ' ἱλασόμεσθ', ἢ τὰν θεόν, ἀλλὰ θεοῦ μοι  
 ἔστιν ὁ παῖς κρέσσων· χαιρέτω ἡ Νέμεσις.

### 141.—ΜΕΛΕΑΓΡΟΤ

Ἐφθόγξω, ναὶ Κύπριν, ἃ μὴ θεός, ὦ μέγα ταλμᾶν  
 θυμὸν μαθίην· Θήρων σοὶ καλὸς οὐκ ἐφάνη  
 σοὶ καλὸς οὐκ ἐφάνη Θήρων· ἀλλ' αὐτὸς ὑπέστης,  
 οὐδὲ Διὸς πτηξας πῦρ τὸ κεραυνοβόλον.  
 τοιγάρ, ἰδοῦ, τὸν προσθε λάλον προὔθηκεν ἰδεσθαι  
 δεῦγμα θρασυστομίας ἢ βαρύφρων Νέμεσις.

### 142.—ΡΙΑΝΟΥ

Ἰξῶ Δεξιόνικος ἐκὸ χλωρῇ πλατανίστρῳ  
 κόσσυφον ἀγρεύσας, εἶλε κατὰ πτερύγων·  
 χῶ μὲν ἀναστενάχων ἀπεκόκκυε ἱερὸς ὄρνις.  
 ἀλλ' ἐγὼ, ὦ φίλ', Ἔρως, καὶ θαλαραὶ Χάριτες,  
 εἶην καὶ κίχλη καὶ κόσσυφος, ὥς ἂν ἐκείνου  
 ἐν χαρὶ καὶ φθογγῇ καὶ γλυκὺ δάκρυ βάλω.

### 143.—ΛΑΗΛΟΝ

Ἐρμῇ, τοξευθεὶς ἐξέσπασε πικρὸν <ὀϊστὸν>

ἐφήβῳ.<sup>2</sup>

Κῆρ' αὖ τὴν αὐτὴν, ξεῖνε, λελόγχα τύχην.  
 Ἀλλὰ μ' Ἀπολλοφάνους τρύχει πάθος. ὦ φιλάεθλα,  
 ἔφθασας εἰς τὴν πῦρ οἱ οὐ' ἐνηλάμεθα.

<sup>1</sup> καὶ Pearson vā: MS.

<sup>2</sup> It seems certain that owing to an error by the copyist, a couplet has been lost, ἔφθσε being the last word of the missing line 2. I supply διεῖδεν at the end of line 1.

## STRATO'S *MUSA PUERILIS*

word and Nemesis seized me, and at once I lay in the flames and Zeus, in the guise of a boy, rained his lightning on me. Shall I beseech the boy or the goddess for mercy? But to me the boy is greater than the goddess. Let Nemesis go her way.

### 141.—MELEAGER

By Cypris, thou hast spoken what not even a god might, O spirit, who hast learnt to be too daring. Theron seemed not fair to thee. He seemed not fair to thee, Theron. But thou thyself hast brought it on thee, not dreading even the fiery bolts of Zeus. Wherefore, lo! indignant Nemesis hath exposed thee, once so voluble, to be gazed at, as an example of an unguarded tongue.

### 142.—RHIANUS

Dexionicus, having caught a blackbird with lime under a green plane-tree, held it by the wings, and it, the holy bird,<sup>1</sup> screamed complaining. But I, dear Love, and ye blooming Graces, would fain be even a thrush or a blackbird, so that in his hand I might pour forth my voice and sweet tears.

### 143.—ANONYMOUS

"O HERMES, when shot he extracted the bitter arrow." "And I, O stranger, met with the same fate." "But desire for Apollophanes wears me away." "O lover of sports, thou hast outstripped me, we both have leapt into the same fire."<sup>2</sup>

<sup>1</sup> Holy because it is a singing bird.

<sup>2</sup> The verses seem to have been a dialogue between a statue of Hermes in the gymnasium and a stranger, but owing to their mutilation it is difficult to make sense of them. It is evident from the context of No. 144 (the poems here being arranged under motives, that the god was represented as being in love.

# GREEK ANTHOLOGY

## 144.—ΜΕΛΕΑΓΡΟΤ

Τί κλαίεις, φρενοληστά, τί δ' ἄγρια τόξα καὶ λούς  
 ἔρριψας, διφυῆ ταρσὸν ἀνέϊς πτερύγων,  
 ἢ ῥά γε καὶ σὲ Μυῖσκος ὁ δύσμαχος ἔμμασιν αἶθει;  
 ὥς μόλις οἱ ἔδρας πρόσθε παθῶν ἔμαθες.

## 145.—ΑΔΗΛΟΝ

Παύετε, παιδοφίλαι, κενὸν πόνον· ἴσχετε μόχθον,  
 δύσφρονες· ἀπρήκτοις ἐλπίσι μαινόμεθα.  
 Ἴσον ἐπὶ ψαφαρὴν ἀντλεῖν ἔλα, κύπδ' Διβύσσης  
 ψάμμου ἀριθμητὴν ἀρτιάσαι ψεκάδα,  
 Ἴσον καὶ παίδων στέργειν πόθον, οἷς τὸ κενανχθὲς  
 κάλλος ἐνὶ χθονίοις ἡδύ τ' ἐν ἀθανάτοις.  
 Δέρκεσθ' εἰς ἐμὲ πάντες· ὁ γὰρ πάρος εἰς κενὸν ἡμῶν  
 μόχθος ἐπὶ ξηροῖς ἐκκέχυτ' αἰγματοῖς.

## 146.—ΡΙΑΝΟΤ

Ἀγρεύσας τὸν νεβρὸν ἀπάλεσα, χῶ μὲν ἀνατλὰς  
 μυρία, καὶ στήσας δίκτυα καὶ στάλικας,  
 σὺν κενεαῖς χεῖρυσιν ἀπέρχομαι· οἱ δ' ἀμόγητοι  
 τάμὰ φέρουσιν, Ἔρως οἷς σὺ γένοιο βαρύν.

## 147.—ΜΕΛΕΑΓΡΟΤ

Ἀρπασται· τίς τόσσον ἐναιχμάσαι ἄγριος εἴη;  
 τίς τόσος ἀντᾶραι καὶ πρὸς Ἑρωτα μυχὴν;  
 ἔπτε τάχος πεύκας. καίτοι κτύπος· Ἡλιοδώρας.  
 βαῖνε πάλιν στέρνων ἐντὸς ἐμῶν, κραδίη.

## STRATO'S MUSA PUERILIS

### 144 MELEAGER

#### *To Love*

Why weepest thou, O stealer of the wits? Why hast thou cast away thy savage bow and arrows, folding thy pair of outstretched wings? Doth Myiscus, ill to combat, burn thee, too, with his eyes? How hard it has been for thee to learn by suffering what evil thou wast wont to do of old!

### 145.—ANONYMOUS

Rest, ye lovers of lads, from your empty labour, cease from your troubles, ye perverse men; we are maddened by never fulfilled hopes. It is like to baling the sea on to the dry land and reckoning the number of grains in the Libyan sand to court the love of boys, whose vainglorious beauty is sweet to men and gods alike. Look on me, all of you, for all my futile toil of the past is as water shed on the dry beach.

### 146.—RHIANUS

I caught the fawn and lost him; I, who had taken countless pains and set up the nets and stakes, go away empty-handed, but they who toiled not carry off my quarry, O Love. May thy wrath be heavy upon them.

### 147.—MELEAGER

They have carried her off! Who so savage as to do such armed violence? Who so strong as to raise war against Love himself? Quick, light the torches. But a footfall, Heliodora's! Get thee back into my bosom, O my heart.<sup>1</sup>

<sup>1</sup> Not finding her he fears she has been carried off, but is reassured by hearing her step.



## GREEK ANTHOLOGY

## 148. ΚΑΛΛΙΜΑΧΟΣ

Οἶδ' ὅτι μου πλοῦτου κενεαὶ χεῖρες· ἀλλὰ, Μένιππε,  
 μὴ λέγε, πρὸς Χαρίτων, τοῦμόν δνειρον ἐμοί.  
 ἀλγέω τὴν διὰ παντὸς ἔπος τοδε πικρὸν ἀκούων  
 ναί, φίλε, τῶν παρὰ σοῦ τοῦτ' ἀνεραστότατον.

## 149.—ΤΟΥ ΑΥΤΟΥ

"Αηφθήσῃ, περίφενγε, Μενέκρατες" εἶπα Πανήμου  
 εἰκάδι, καὶ Ἄωου τῇ—τίνι; τῇ δεκάτῃ  
 ἦλθεν ὁ βούς ὑπ' ἄροτρον ἐκούσιος. εὖγ' ἐμὸς Ἑρμῆς,  
 εὖγ' ἐμός οὐ παρὰ τὰς εἴκοσι μεμφόμεθα.

## 150.—ΤΟΥ ΑΥΤΟΥ

Ὅς ἀγαθὸν Πολύφαμος ἀνέυρατο τὰν ἐπαιδῶν  
 τῶρα μένφ'· ναὶ Γᾶν, οὐκ ἀμαθὴς ὁ Κύκλωψ.  
 αἱ Μοῖσαι τὸν ἔρωτα κατισχναινοῦσι, Φίλιππε·  
 ἢ πανακὲς πάντων φάρμακον ἡ σοφία.  
 τοῦτο, δοκέω, χά λιμός· ἔχει μόνον ἐς τὰ πονηρὰ  
 τῶγαθόν, ἐκκόπτει τὰν φιλόπαιδα νόσον.  
 ἔσθ' ἀμὴν ἱχάκαστὰς ἀφειδέα πρὸς τὸν Ἑρωτα.  
 τοῦτ' εἶπαι "Κεῖρεν τὰ πτερά, παιδάριον·  
 οὐδ' ὅσον ἀττάραγον σε δεδοίκαμες"· αἱ γὰρ ἐπφθαλ  
 οἶκοι τῷ χαλεπῷ τραύματος ἀμφότεραι. 10

## 151.—ΑΔΗΛΟΝ

Εὔ τιμά που παίδων ἐρατώτατον ἄνθος ἔχοντα  
 εἶδες, ἀδιστάκτως εἶδες Ἀπολλάδοτον.

<sup>1</sup> i.e. what I know too well, cp. Bk. VI. 310.

## STRATO'S *MUSA PUERILIS*

### 148.—CALLIMACHUS

I know my hands are empty of wealth, but, by the Graces I beseech thee, Menippus, tell me not my own dream.<sup>1</sup> It hurts me to hear continually these bitter words. Yes, my dear, this is the most unloving thing in all thy bearing to me.

### 149.—BY THE SAME

"You will be caught, Menecrates, do all you can to escape," I said on the twentieth of Panemus, and in Loius<sup>2</sup> on what day?—the tenth: the ox came of his own accord under the yoke of the plough. Well done, my Hermes!<sup>3</sup> well done, my own! I don't complain of the twenty days' delay.

### 150.—BY THE SAME

How capital the charm for one in love that Polyphemus discovered! Yea, by the Earth, he was not unschooled, the Cyclops. The Muses make Love thin, Philippus; of a truth learning is a medicine that cures every ill. This, I think, is the only good that hunger, too, has to set against its evils, that it extirpates the disease of love for boys. I have plenty of cause for saying to Love "Thy wings are being clipped, my little man. I fear thee not a tiny bit." For at home I have both the charms for the severe wound.

### 151.—ANONYMOUS

STRANGER, if thou sawest somewhere among the boys one whose bloom was most lovely, undoubtedly

<sup>1</sup> The month following Panemus.

<sup>2</sup> Hermes was the giver of good luck.

## GREEK ANTHOLOGY

εἰ δ' ἐσιδῶν, ὦ ξεῖνε, πυριφλέκτοισι πόθοισιν  
οὐκ ἐδάμης, πάντας ἢ θεὸς ἢ λίθος εἴ.

### 152.—ΑΔΗΛΟΝ

Μάγνης Ἡράκλειτος, ἐμοὶ πόθος, οὔτε σίδηρον  
πέτρω, πνεῦμα δ' ἐμον κάλλει ἐφελκόμενος.

### 153.—ΑΣΚΛΗΠΙΑΔΟΥ

Πρόσθε μοι Ἀρχαῖδης ἐθλίβωτο· νῦν δὲ τάλαιναν  
οὐδ' ὅσσον παίζων εἰς ἐμ' ἐπιστρέφεται.  
οὐδ' ὁ μελιχρὸς Ἔρως ἀπὲ γλυκύς· ἀλλ' ἀνιήσας  
πολλάκις ἡδίων γίνετ' ἐρώσι θεός.

### 154.—ΜΕΛΕΑΓΡΟΥ

Ἡδὺς ὁ παῖς, καὶ τοῦνομ' ἐμοὶ γλυκύς ἐστι Μυῖσκος  
καὶ χαρίεις· τίν' ἔχω μὴ οὐχὶ φιλεῖν πρόφασιν;  
καλὸς γάρ, ναὶ Κύπριν, ὅλος καλός· εἰ δ' ἀνιηρός,  
οἶδε τὸ πικρὸν Ἔρως συγκεράσαι μέλιτι.

### 155.—ΑΔΗΛΟΝ

α. Μὴ μ' εἴπης πάλιν ὦδε. β. Τί δ' αἴτιος; αὐτὸς  
ἔπεμψε.

α. Δεύτερον οὖν φήσεις, β. Δεύτερον. εἶπεν· Ἴθι  
ἀλλ' ἔρχου, μὴ μέλλα. μένουσί σε α. Πρώτον ἐκείνου  
εὗρήσω, χῆξω· τὸ τρίτον οἶδα πύλαι.

<sup>1</sup> I write ἐκείνου· ἐκεῖνον ΜΝ

<sup>1</sup> Meaning either a native of Magnesia (as the boy was) or the Magnesian stone, the magnet.

<sup>2</sup> A dialogue between a slave and a boy he is sent to invite.

## STRATO'S MUSA PUEILIS

thou sawest Apollodotus. And if, having seen him, thou wast not overcome by burning fiery desire, of a surety thou art either a god or a stone.

### 152.—ANONYMOUS

HERACLITUS, my beloved, is a Magnet,<sup>1</sup> not attracting iron by stone, but my spirit by his beauty.

### 153.—ASCLEPIADES

*(The Complaint of a Girl)*

TIME was when Archeades loved to sit close to me, but now not even in play does he turn to look at me, unhappy that I am. Not even Love the honeyed is ever sweet, but often he becomes a sweeter god to lovers when he torments them.

### 154.—MBLEAGER

SWEET is the boy, and even the name of Myiscus is sweet to me and full of charm. What excuse have I for not loving? For he is beautiful, by Cypris, entirely beautiful, and if he gives me pain, why, it is the way of Love to mix bitterness with honey.

### 155.—ANONYMOUS

A. Don't speak to me again like that. B. How am I to blame? He sent me himself. A. What! will you say it a second time? B. A second time. He said "Go." But come, don't delay, they are waiting for you. A. First of all I will find *them* and then I will come. I know from experience what the third story will be.

I take the point of it to be that the man pretends that there will be other guests to "chaperon" the boy. The boy refuses to believe this, and declines a *l'été-à-l'été*. The point of the last words, however, is obscure.

## 156.—ΑΔΗΛΟΝ

Εἰαρινῷ χειμῶνι πανεῖκελος, ὦ Διόδωρε,  
 οὐμὸς ἔρωι, ἀσαφεῖ κρινόμενος πελάγει·  
 καὶ ποτὲ μὲν φαίνεται πολὺν ὑετόν, ἄλλατε δ' αὖτε  
 εὐδίας, ἄβρὰ γελῶν δ' ὄμμασιν ἐκκέχυσαι.  
 τυφλὰ δ', ὅπως ναυηγὸς ἐν οἴδατι, κύματα ματρῶν δ  
 δινεῦμαι, μεγάλῳ χειμάτι πλαζόμενος  
 ἄλλα μοι ἢ φιλίας ἔκβες σκοπὸν ἢ πάλι μίσους,  
 ὥς εἰδῶ ποτέρῳ κύματι νηχόμεθα.

## 157.—ΜΕΛΕΑΓΡΟΣ

Κύπρις ἐμοὶ ναύκληρος, ἔρωι δ' οἶα κα φυλάσσει  
 ἄκρον ἔχων ψυχῆς ἐν χερὶ πηδάλιον·  
 χειμαίνει δ' ὁ βαρὺς πνεύσας Πόθος, οὐνεκα δὴ νῦν  
 παμφύλῳ παίδων νήχομαι ἐν πελάγει.

## 158.—ΤΟΥ ΑΥΤΟΥ

Σοὶ με Πόθων δέσποινα θεὴ πόρε, σοὶ με, Θεόκλειε,  
 ἄβροπέδιλος ἔρωι γυμνὸν ὑπεστόρεσεν,  
 ξεῖνοι ἐπὶ ξείνης, δαμάσας ἀλύτοισι χαλινοῖς·  
 ἱμαίρω δὲ τυχεῖν ἀκλινέος φιλίας.  
 ἀλλὰ σὺ τὸν στέργοντι ἀπαναίνεις, οὐδέ σε θάλλει δ  
 οὐ χρόνος, οὐ ξενίης σύμβολα σιωφροσύνης.  
 Πλαθ', ἀναξ, Ἰληθι· σὲ γὰρ θεὸν ὤρισε Δαίμων  
 ἐν σοὶ μοι ζωῆς πείρατα καὶ θανάτου.

\* Or "a sea of boys of every tribe," this being the original meaning of *πατρηγία*.

## STRATO'S *MUSA PUERILIS*

### 156.—ANONYMOUS

Even like unto a storm in springtime, Diodorus, is my love, determined by the moods of an uncertain sea. At one time thou displayest heavy rain-clouds, at another again the sky is clear and thy eyes melt in a soft smile. And I, like a shipwrecked man in the surge, count the blind waves as I am whirled hither and thither at the mercy of the mighty storm. But show me a landmark either of love or of hate, that I may know in which sea I swim.

### 157.—MELRAGER

Cypris is my skipper and Love keeps the tiller, holding in his hand the end of my soul's rudder, and the heavy gale of Desire drives me storm-tossed; for now I swim verily in a Pamphylian<sup>1</sup> sea of boys.

### 158.—BY THE SAME

THE goddess, queen of the Desires, gave me to thee, Theocles; Love, the soft-sandalled, laid me low for thee to tread on, all unarmed, a stranger in a strange land, having tamed me by his bit that gripeth fast. But now I long to win a friendship in which I need not stoop.<sup>2</sup> But thou refuseth him who loves thee, and neither time softens thee nor the tokens we have of our mutual continence. Have mercy on me, Lord, have mercy! for Destiny ordained thee a god, with thee rest for me the issues of life and death.

<sup>1</sup> i. e. as I did when my passion made me abject.

## GREEK ANTHOLOGY

## 159.—ΤΟΥ ΑΥΤΟΥ

Ἐν σοὶ τὰμά, Μυῖσκε, βίου πρυμνήσι<sup>1</sup> ἀνῆπται  
 ἐν σοὶ καὶ ψυχῆς πνεῦμα τὸ λαιφθεν ἔτι.  
 ναὶ γὰρ δὴ τὰ σά, κοῦρε, τὰ καὶ κωφοῖσι λαλεῖντα  
 ὄμματα, καὶ μὰ τὸ σὸν φαιδρὸν ἐπισκύνουσιν,  
 ἦν μοι συννεφές ὄμμα βάλλης ποτέ, χεῖμα ἐδδορκα<sup>2</sup> 5  
 ἦν δ' ἱλαρὸν βλέψης, ἡδὺν τέθηλιν ἔαρ.

## 160.—ΑΔΗΛΟΝ

Θαρσαλίως τρηχεῖαν ὑπὸ σπλάγγχοισιν ἀνίην  
 οἶσω, καὶ χαλεπῆς δεσμὸν ἰλυκτοπέδης.  
 οὐ γάρ πω, Νίκανδρε, βολὰς ἐδάημεν Ἔρωτος  
 νῦν μόνον, ἀλλὰ πόθων πολλάκις ἠψάμεθα.  
 καὶ σὺ μὲν, Ἀδρήστεια, κακῆς ἀντάξια βουλῆς 5  
 τίσαι, καὶ μακάρων πικροτάτῃ Νέμεσις.

## 161.—ΑΣΚΛΗΠΙΑΔΟΥ

Δόρκιον ἢ φιλέφηβος ἐπίσταται, ὥς ἀπαλὸς παῖς,  
 ἔσθαι παιδῆμου Κύπριδος ὠκὺ βέλος,  
 ἔμερον ἀστράπτουσα κατ' ὀμματος, ἡδ' ὑπὲρ ὤμων  
 . . . . .<sup>1</sup>  
 σὺν πετάσφ γυμνὸν μηρὸν ἔφαινε χλαμύς.<sup>2</sup> 5

## 162.—ΤΟΥ ΑΥΤΟΥ

Οὔπω τοξοφορῶν αὐδ' ἄγριος,<sup>3</sup> ἀλλὰ νεογνὸς  
 οὐμὸς Ἔρως παρὰ τὴν Κύπριν ὑποστρέφεται,  
 δέλτον ἔχων χρυσέην τὰ Φιλοκράτεος δὲ Διαύλου  
 τραυλίζει ψυχῆς φίλτρα κατ' Ἀντιγένους.

<sup>1</sup> Two lines lost.    <sup>2</sup> I write *old* ἄγριος: *old* ἄγριος MS.

<sup>3</sup> The *chlamys* and *petasos* (hat) were the proper costume of the ephebe.

## STRATO'S MUSA PUERILIS

### 159.—BY THE SAME

My life's cable, Myiscus, is made fast to thee, in thee is all the breath that is left to my soul. For by thy eyes, dear boy, that speak even to the deaf, and by thy bright brow I swear it, if ever thou lookest at me with a clouded eye I see the winter, but if thy glance be blithe, the sweet spring bursts into bloom.

### 160.—ANONYMOUS

BRAVELY shall I bear the sharp pain in my vitals and the bond of the cruel fetters. For it is not now only, Nicander, that I learn to know the wounds of love, but often have I tasted desire. Do both thou, Adrasteia, and thou, Nemesis, bitterest of the immortals, exact due vengeance for his evil resolve.

### 161.—ASCLEPIADES

DORCION, who loves to sport with the young men, knows how to cast, like a tender boy, the swift dart of Cypris the Popular, flashing desire from her eye, and over her shoulders . . . with her boy's hat, her *chlamys*<sup>1</sup> showed her naked thigh.

### 162.—BY THE SAME

My Love, not yet carrying a bow, or savage, but a tiny child, returns to Cypris, holding a golden writing tablet, and reading from it he licks the love-charms that Diaulus' boy, Philocrates, used to conquer the soul of Antigonea.<sup>2</sup>

<sup>2</sup> As the following poems show, this epigram relates to the loves of two young boys, both of whom seem to have been beloved by the poet.



## GREEK ANTHOLOGY

### 163.—ΤΟΥ ΑΥΤΟΥ

Εὖρεν Ἔρως τί καλῶ μίξει καλόν, οὐχὶ μίραγδον  
 χρυσῶ, δ' μήτ' ἀνθεῖ, μήτε γένοιτ' ἐν ἴσῳ,  
 οὐδ' ἐλέφαντ' ἐβένῳ, λευκῶ μέλαν, ἀλλὰ Κλέανδρον  
 Εὐβιότῳ. Πειθοῦς ἄνθεα καὶ Φιλίης.

### 164.—ΜΕΛΕΑΓΡΟΥ

Ἦδὺ μὲν ἀκρήτῳ κεράσαι γλυκὺ νᾶμα μελισσῶν·  
 ἦδὺ δὲ παιδοφιλεῖν καὶ τὸν ὄντα καλόν,  
 οἷα τον ἄβροκόμην στέργει Κλεόβουλον Ἄλεξις·  
 ἀθάνατον ταύτῳ<sup>1</sup> Κύπριδος οἰνόμελε.

### 165.—ΤΟΥ ΑΥΤΟΥ

Λευκανθῆς Κλεόβουλος ὁ δ' ἀντία τοῦδε μελίχρους  
 Σώπολις, οἱ δισσοὶ Κύπριδος ἀνθοφόροι.  
 τοῦνεκά μοι παίδων ἐπεται πόθος· οἱ γὰρ Ἔρωτες  
 ἐκ λευκοῦ πλεξαι<sup>2</sup> φασὶ με καὶ μέλανος.

### 166.—ΑΣΚΛΗΠΙΑΔΟΥ

Τοῦθ' ὅ τί μοι λοιπὸν ψυχῆς, ὅ τι δὴ ποτ', Ἔρωτες,  
 τοῦτό γ' ἔχειν πρὸς θεῶν ἡσυχίην ἀφετὰ  
 ἢ μὴ δὴ τόξοις ἐτι βάλλετέ μ', ἀλλὰ κεραυνοῖς·  
 καὶ πάντως τέφρην θέσθε με κἀνθρακινήν.  
 ναί, ναί, βάλλετ', Ἔρωτες· ἐνεσκληκῶς γὰρ ἰνύλαις, δ'  
 ἐξ ὑμέων τοῦτ' αὖν, εἴ γέ τι, βουλομ' ἔχειν.

<sup>1</sup> I write ἀφ. τοῦτω θανάτῳ ὄντας τὰ MS.

<sup>2</sup> So Salmasius πλέξειν ἐκ λευκοῦ MS.

<sup>1</sup> There were priestesses of Aphrodite so entitled.

## STRATO'S *MUSA PUERILIS*

### 163.—BY THE SAME

Love has discovered what beauty to mix with beauty, not emerald with gold, which neither sparkles nor could ever be its equal, nor ivory with ebony, black with white, but Cleander with Eubiotus, two flowers of Persuasion and Friendship.

### 164.—MELEAGER

SWEET it is to mix with wine the bees' sugary liquor, and sweet to love a boy when oneself is lovely too, even as Alexis now loves soft-haired Cleobulus. These two are the immortal metheglin of Cypris.

### 165.—BY THE SAME

CLEOBULUS is a white blossom, and Sopolis, who stands opposite him, is of honey tint—the two flower-bearers of Cypris<sup>1</sup>. . . Therefrom comes my longing for the lads, for the Loves say they wove me of black and white.<sup>2</sup>

### 166.—ASCLEPIADES

LET this that is left of my soul, whatever it be, let this at least, ye Loves, have rest for heaven's sake. Or else no longer shoot me with arrows but with thunderbolts, and make me utterly into ashes and cinders. Yea' yea' strike me, ye Loves, for withered away as I am by distress, I would have from you, if I may have aught, this little gift.

<sup>1</sup> He puns on his name (*melas* = black, *argos* = white). There certainly would seem to be a couplet missing in the middle, for "therefrom" can only mean "in consequence of my name."

# GREEK ANTHOLOGY

## 167.—ΜΕΛΕΑΓΡΟΤ

Χειμέριον μὲν πνεῦμα φέρει δ' ἐπὶ σοί με, Μνῆσκε,  
 ἄρπαστον κώμοις ὁ γλυκύδακρυς Ἔρως.  
 χειμαίνει δε βαρὺς πνεύσας Πόθος, ἀλλὰ μ' ἐς ὄρμον  
 δέξαι, τὸν ναύτην Κύπριδος ἐν πελάγει.

## 168.—ΠΟΣΒΙΔΙΠΠΟΤ

Ναυνοῖς καὶ Λύδης ἐπὶ χει δύο, καὶ φιλεράστου  
 Μιμνήρμου, καὶ τοῦ σώφρονος Ἀντιμαχον·  
 συγκέρασον τὸν πέμπτου ἐμοῦ τὸν δ' ἕκτον ἐκάστων,  
 Ἡλιόδωρ', εἶπας, ὅστις ἱρῶν ἔτυχεν·  
 ἔβδομον Ἡσιόδου, τὸν δ' ἔγδοον εἶπον Ὀμήρου, 6  
 τὸν δ' ἔνατον Μουσῶν, Μνημοσύνης δέκατον.  
 μεστὸν ὑπὲρ χεῖλους πίσιαι, Κύπρι τὰλλα δ'  
 Ἔρωτες  
 νήφοντ' οἰνωθέντ' οὐχὶ λίην ἀχαριν.

## 169.—ΔΙΟΣΚΟΡΙΔΟΤ

Ἐξέφυγον, Θεόδωρε, τὰ σὸν βάρος. ἀλλ' ὅσον εἶπας  
 "Ἐξέφυγον τὸν ἐμὸν δαίμονα πικρότατον."  
 πικρότερός με κατέσχευ. Ἀριστοκράτει δὲ λατρεύων  
 μυρία, δεσπόσυνον καὶ τρίτον ἐκδέχομαι.

## 170.—ΤΟΥ ΑΥΤΟΥ

Σπονδὴ καὶ λιβανωτὴ, καὶ οἱ κρητῆρι μνέοντας  
 δαίμονες, οἱ φίλης τέρματ' ἐμῆς ἔχετε,  
 ὑμέας, ὦ σεμνοί, μαρτύρομαι, οὐδ' ὁ μάλιχρος  
 κοῦρος Ἀθήναιος πάντας ἐπωμόσατο.

\* The lady-love of whom Μνημοσύνης καὶ Ἀντιμαχον sung.

## STRATO'S *MUSA PUERILIS*

### 167.—MELEAGER

WINTRY is the wind, but Love the sweet-teared bears me, swept away by the revel, towards thee, Myiscus. And Desire's heavy gale tosses me. But receive me, who sail on the sea of Cypris, into thy harbour.

### 168.—POSIDIPPUS

Pour in two ladies of Nanno and Lyde<sup>1</sup> and one of the lovers' friend, Mimermus, and one of wise Antimachus, and with the fifth mix in myself, Heliodorus, and with the sixth say, "Of everyone who ever chanced to love." Say the seventh is of Hesiod, and the eighth of Homer, and the ninth of the Muses, and the tenth of Mnemosyne. I drink the bowl full above the brim, Cypris, and for the rest the Loves . . . not very displeasing when either sober or drunk.<sup>2</sup>

### 169.—DIOSCORIDES

I ESCAPED from your weight, Theodorus, but no sooner had I said "I have escaped from my most cruel tormenting spirit" than a crueller one seized on me, and slaving for Aristocrates in countless ways, I am awaiting even a third master.

### 170.—BY THE SAME

LIBATION and Frankincense, and ye Powers mixed in the bowl, who hold the issues of my friendship, I call you to witness, solemn Powers, by all of whom the honey-complexioned boy Athenæus swore.

<sup>1</sup> Jacobs is right, I think, in his opinion that this verse, which does not seem to be corrupt, is out of its place here.

# GREEK ANTHOLOGY

## 171.—ΤΟΥ ΑΥΤΟΥ

Τὸν καλόν, ὥς ἔλαβες, κομίσαιο πάλι πρὸς με θεωρὸν  
 Εὐφραγόρην, ἀνέμων πρηύτατε Ζέφυρε,  
 εἰς ὀλίγων τεύχας μηνῶν μέτρον· ὥς καὶ ὁ μικρὸς  
 μυριότης κέκριται τῷ φιλέοντι χρόνος.

## 172.—ΕΤΗΝΟΤ

Εἰ μισεῖν πόνος ἐστί, φιλεῖν πόνος, ἐκ δύο λυγρῶν  
 αἰρούμαι χρηστῆς ἔλκος ἔχειν ὀδυνης.

## 173.—ΦΙΛΟΔΗΜΟΤ

Δημῷ με κτείνει καὶ Θέρμιον· ἡ μὲν ἑταῖρη,  
 Δημονόη<sup>1</sup> δ' οὐπω Κύπριον ἐπισταμένη.  
 καὶ τῆς μὲν ψαύω· τῆς δ' οὐ θέμις οὐ μὰ σέ, Κύπρι,  
 οὐκ οἶδ' ἦν εἰπεῖν δεῖ με ποθεινοτέρην.  
 Δημάριον λέξω τὴν παρθένον· οὐ γὰρ ἔτοιμα  
 βούλομαι, ἀλλὰ ποθῶ πᾶν τὸ φυλασσόμενον.

## 174.—ΦΡΟΝΤΩΝΟΣ

Μέχρι τίνος πολεμεῖς μ', ὃ φίλτατε Κύρε; τί ποιεῖς;  
 τὸν σὸν Καμβύσην οὐκ ἔλαεις, λέγε μοι.  
 μὴ γίνου Μῆδος· Σάκας γὰρ ἔσθ' ἔσθ' μετὰ μικρόν,  
 καὶ σε ποιήσουσιν ταὶ τρίχες Ἀστυάγην.

## 175.—ΣΤΡΑΤΩΝΟΣ

\* Ἡ μὴ ζηλοτύπει δούλοις ἐπὶ παισὶν ἑταίρους,  
 ἢ μὴ θηλυπρεπεῖς οἰνοχόους πάρεχε.

<sup>1</sup> So Kaibel. εἰμῆ· 4 MS.

<sup>1</sup> Me dos, "give not", cp. Bk. V 63.

## STRATO'S *MUSA PUERILIS*

### 171.—BY THE SAME

ZEPHYR, gentlest of the winds, bring back to me the lovely pilgrim Euphragoras, even as thou didst receive him, not extending his absence beyond a few months' space, for to a lover's mind a short time is as a thousand years.

### 172.—EVENUS

It to hate is pain and to love is pain, of the two evils I choose the smart of kind pain.

### 173.—PHILODEMUS

Demo and Thermon are killing me. Thermon is a courtesan and Demo a girl who knows not Cyprus yet. The one I touch, but the other I may not. By thyself, Cyprus, I swear, I know not which I should call the more desirable. I will say it is the virgin Demo, for I desire not what is ready to hand, but long for whatever is kept under lock and key

### 174.—FRONTO

How long wilt thou resist me, dearest Cyrus? What art thou doing? Dost thou not pity thy Cambyses? tell me. Become not a Mede,<sup>1</sup> for soon thou shalt be a Scythian<sup>2</sup> and the hairs will make thee Astyages.<sup>3</sup>

### 175.—STRATO

EITHER be not jealous with your friends about your slave boys, or do not provide girlish-looking cup-

<sup>1</sup> "Bearded"; for *sakos* means a beard. The names are all taken from the *Cyropædia* of Xenophon.

<sup>2</sup> See No. 11

# GREEK ANTHOLOGY

τίς γὰρ ἄνθρωπος ἐρωτ' ἀδαμάντινος; ἢ τίς ἀπειρῆς  
 οἶνος; τίς δὲ καλοὺς οὐ περίεργα βλέπει;  
 ζώντων ἔργα τάδ' ἐστίν· ὅπου δ' οὐκ εἰσὶν ἔρωτες  
 οὐδὲ μέθαι, Διοφῶν, ἦν ἐθέλης, ἀπιθεῖ  
 κακεῖ Τειρεσίην ἢ Γάνταλον ἐς πότον εἰλε, 5  
 τὸν μὲν ἐπ' οὐδὲν ἰδεῖν, τὸν δ' ἐπὶ μόνον ἰδεῖν.

## 176.—ΤΟΥ ΑΥΤΟΥ

Στυγνὸς δὴ τί, Μένιππε, κατεσκέπασαι μέχρι πέζης,  
 ὁ πρὶν ἐπ' ἰγνύης λῶπος ἀνελκόμενος.  
 ἦ τί κύτω κύψας με παρέδραμες, οὐδὲ προσειπίων;  
 οἶδα τί με κρύπτεις· ἤλυθον ὡς ἔλεγον.

## 177.—ΤΟΥ ΑΥΤΟΥ

Ἐσπερίην Μοῖρίς με, καθ' ἣν ὑγιαίνομεν ὥρην,  
 οὐκ οἶδ' εἴτε σαφῶς, εἴτ' ὄναρ, ἤσπίασάτο.  
 ἤδη γὰρ τὰ μὲν ἄλλα μάλ' ἀτρεκέως ἐνόησα,  
 χῶκόσα μοι προσέφη, χῶκός' ἐπυνθάνετο·  
 εἰ δέ με καὶ πεφίληκε τεκμαίρομαι· εἰ γὰρ ἀληθές, 5  
 πῶς ἀποθαισθεὶς πλάζομ' ἐπιχθονίος;

## 178.—ΤΟΥ ΑΥΤΟΥ

Ἐξεφλέγην, ὅτε Θεῦδις ἐλάμπετο παισὶν ἐν ἄλλοις,  
 οἷος ἐπαντέλλων ἀστράσιν ἥλιος  
 τοῦνεκ' ἐτι φλέγομαι καὶ νῦν, ὅτε νυκτὶ λαχνοῦται·  
 δυνόμενος γάρ, ὅμως ἥλιός ἐστιν ἐτι.

## STRATO'S *MUSA PUERILIS*

bearers. For who is of adamant against love, or who succumbs not to wine, and who does not look curiously at pretty boys? This is the way of living men, but if you like, Diophan, go away to some place where there is no love and no drunkenness, and there induce Tiresias or Tantalus to drink with you, the one to see nothing and the other only to see.

### 176.—BY THE SAME

Why are you draped down to your ankles in that melancholy fashion, Menippus, you who used to tuck up your dress to your thighs? Or why do you pass me by with downcast eyes and without a word? I know what you are hiding from me. They have come, those things I told you would come.

### 177.—BY THE SAME

LAST evening Moeris, at the hour when we bid good night, embraced me, I know not whether in reality or in a dream. I remember now quite accurately everything else, what he said to me and the questions he asked, but whether he kissed me too or not I am at a loss to know, for if it be true, how is it that I, who then became a god, am walking about on earth?

### 178.—BY THE SAME

I CAUGHT fire when Theudis shone among the other boys, like the sun that rises on the stars. Therefore I am still burning now, when the dawn of night overtakes him, for though he be setting, yet he is still the sun.



## 179.—ΤΟΥ ΑΥΤΟΥ

ὦμοσά σοι, Κρονίδη, μηπώποτε, μηδ' ἐμοὶ αὐτῷ  
 ἐξεῖπεῖν ὃ τι μοι θεῶδ' εἶπε λαβεῖν.  
 ψυχὴ δ' ἢ δυσάπιστος ἀγαλλομένη πεπόνηται  
 ἥρι, καὶ στέξαι τὰγαθὸν οὐ δύναται·  
 ἀλλ' ἐρῶ, σύγγνωθι σύ μοι, κείνος δὲ πέπεισται.  
 Ζεῦ πάτερ, ἠγνώστου τίς χάρις εὐτυχίης;

## 180.—ΤΟΥ ΑΥΤΟΥ

Καὐμά μ' ἔχει μέγα δὴ τι σὺ δ', ὦ παῖ, παύσο  
 λεπτὸν  
 ἥρι δινεύων ἐγγὺς ἐμεῖο λίρον.  
 ἄλλο τι πῦρ ἐμοῦ ἔνδον ἔχω κυάθοισιν ἀναφθέν,  
 καὶ περὶ σῇ ῥίπῃ μᾶλλον ἐχειρόμενον.

## 181.—ΤΟΥ ΑΥΤΟΥ

Ψευδέα μυθίζουσι, Θεόκλεες, ὡς ἀγαθαὶ μὲν  
 αἱ Χάριτες, τρισσαὶ δ' εἰσὶ κατ' Ὀρχομένον·  
 πεντάκι γὰρ δέκα σείο περισκιρτῶσι πρόσωπα,  
 τοξοβόλοι, ψυχέων ἄρπαγες ἀλλοτριῶν.

## 182.—ΤΟΥ ΑΥΤΟΥ

Ταῦτά με νῦν τὰ περισσὰ φιλεῖς, δτ' ἔρωτος ἀπέσβη  
 πυρρός, δτ' οὐδ' ἄλλως ἡδὺν ἔχω σε φίλον.  
 μέμνημαι γὰρ ἑκείνα τὰ δύσμαχα· πλὴν ἔτι, Δάφνι,  
 ὃψ' ἐμὲν, ἀλλ' ἔχέτω καὶ μετάνοια τόπον.

## 183.—ΤΟΥ ΑΥΤΟΥ

Τίς χάρις, Ἡλιόδωρε, φιλήμασιν, εἴ με λάβροισιν  
 χεῖλεσι μὴ φιλέεις ἀντιβιαζόμενος,

## STRATO'S *MUSA PUEILIS*

### 179.—BY THE SAME

I SWORE to thee, son of Cronos, that never, not even to myself, would I utter what Theudis told me I might have. But my froward soul flies high in exultation and cannot contain the good. But I will out with it: pardon me, Zeus, "He yielded." Father Zeus, what delight is there in good fortune that is known to none?

### 180.—BY THE SAME

I FEEL some burning heat, but cease, boy, from waving in the air near me the napkin of fine linen. I have another fire within me lit by the wine thou didst serve, and aroused more with thy fanning

### 181.—BY THE SAME

It is a lying fable, Theocles, that the Graces are good and that there are three of them in Orchomenus, for five times ten dance round thy face, all archers, ravishers of other men's souls.

### 182.—BY THE SAME

Now thou givest me these futile kisses, when the fire of love is quenched, when not even apart from it do I regard thee as a sweet friend. For I remember those days of thy stubborn resistance. Yet even now, Daphnis, though it be late, let repentance find its place.

### 183.—BY THE SAME

WHAT delight, Heliodorus, is there in kisses, if thou dost not kiss me, pressing against me with

# GREEK ANTHOLOGY

ἀλλ' ἐπ' ἄκροις ἀσάλευτα μεμνέουσιν, οἷα κατ' οἴκους  
καὶ διχα σοῦ με φιλεῖ πλάσμα τὸ κηροχυτον;

## 184.—ΤΟΥ ΑΥΤΟΥ

Μὴ σπεύσῃς Μανέδημον ἐλεῖν δόλῳ, ἀλλ' ἐπίνευσον  
ὄφρυσί, καὶ φανερώς αὐτὸς ἐρεῖ· "Πρόαγε."  
οὐ γὰρ ἀνάβλησις· φθάνει δέ τε καὶ τὸν ἄγοντα·  
οὐδ' ἀμάρης, ποταμοῦ δ' ἐστὶν ἐτοιμότερος.

## 185.—ΤΟΥ ΑΥΤΟΥ

Τοὺς σοβαροὺς τούτους καὶ τοὺς περιπορφυροσήμεους  
παῖδας, ὅσους ἡμεῖς οὐ προσεφίμεθα,  
ὥσπερ σὺ κα πέτραισιν ἐπ' ἀκρολόφοισι πέπειρα  
δοθουσιν γῦπες, Δίφιλα, καὶ κόρακες

## 186.—ΤΟΥ ΑΥΤΟΥ

Ἄχρη τίνας ταύτην τὴν ὄφρυα τὴν ὑπέροπταν,  
Μέντορ, τηρήσεις, μηδὲ τὸ χαῖρε λέγων,  
ὥς μέλλων αἰῶνα μένειν νέος, ἢ διὰ παντὸς  
ὀρχεῖσθαι πυρίχην; καὶ τὸ τέλος πρόβλεπε.  
ἤξει σοι πάγων, κακὸν ἔσχατον, ἀλλὰ μέγιστον·  
καὶ τότε ἐπυγνώσῃ τί σπάνις ἐστὶ φίλων.

## 187.—ΤΟΥ ΑΥΤΟΥ

Πῶς ἀναγινώσκεις, Διονύσι, παῖδα διδάξεις,  
μηδὲ μετεκβῆναι φθόγγον ἐπιστάμενος;

## STRATO'S *MUSA PUERILIS*

greedy lips, but on the tips of mine with thine closed and motionless, as a wax image at home kisses me even without thee.

### 184.—BY THE SAME

STUDY not to capture Menedemus by craft, but sign to him with your eyebrows and he will say openly, "Go on, I follow." For there is no delay, and he even "outrunneth him who guides him,"<sup>1</sup> and is more expeditious not than a water-channel<sup>2</sup> but than a river.

### 185.—BY THE SAME

THESE airied boys, with their purple-edged robes, whom we cannot get at, Diphilus, are like ripe figs on high crags, which the vultures and ravens eat.

### 186.—BY THE SAME

How long, Mentor, shalt thou maintain this arrogant brow, not even bidding "good day," as if thou shouldst keep young for all time or tread for ever the pyrrhic dance? Look forward and consider thy end too. Thy beard will come, the last of evils but the greatest, and then thou shalt know what scarcity of friends is.

### 187.—BY THE SAME

How, Dionysius, shall you teach a boy to read when you do not even know how to make the transition from one note to another? You have passed so

<sup>1</sup> Hom. *Il.* xxi. 202.

<sup>2</sup> *Ib.* 260.

## GREEK ANTHOLOGY

ἐκ νήτης μετέβης οὕτως ταχὺς εἰς βαρύχαρδον  
 φθόγγον, ἀπ' ἰσχυροτάτης εἰς τᾶσιν ὀγκοτάτην.  
 πλὴν οὐ βασκαίνω μελέτα μόνον ἀμφοτέρους δὲ 8  
 κρούων, τοῖς φθονεροῖς Λάμβδα καὶ Ἄλφα λέγει.

### 188.—ΤΟΥ ΑΥΤΟΥ

Εἴ σε φιλῶν ἀδικῶ καὶ τοῦτο δοκεῖς ὕβριν εἶναι,  
 τὴν αὐτὴν κόλασιν καὶ σὺ φίλει με λαβών.

### 189.—ΤΟΥ ΑΥΤΟΥ

Τίς σε κατεστεφάνωσε ῥόδοις ὅλον; εἰ μὲν ἐραστής,  
 ἂ μάκαρ· εἰ δ' ὁ πατήρ, ὀμματα καὶ αὐτὸς ἔχει.

### 190.—ΤΟΥ ΑΥΤΟΥ

Ὅλβιος ὁ γράψας σε, καὶ ὀλβιος οὗτος ὁ κἀλλει  
 τῷ σὺ νικᾶσθαι κηρὸς ἐπιστάμενος.  
 θριπὸς ἐγὼ καὶ σύρμα τερηδόνης εἶθε γενοίμην,  
 ὥς ἀναπηδήσας τὰ ξύλα ταῦτα φύγω.

### 191.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐχθὲς παῖς ἦσθα; καὶ οὐδ' ὄναρ οὔτος ὁ πάγων  
 ἤλυθε· πῶς ἀνέβη τοῦτο τὸ δαιμόνιον,  
 καὶ τριχὶ πάντ' ἐκάλυψε τὰ πρὶν καλὰ; φεῦ, τί  
 τὸ θαῦμα;  
 ἐχθὲς Τρωῖλος ὦν, πῶς ἐγένον Ἥριμος;

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<sup>1</sup> Probably as the commentators explain, equal to "paed-  
 cabo ego vos et irrumabo." There is double meaning in all  
 the rest of the epigram, but it is somewhat obscure and had  
 best remain so.

## STRATO'S *MUSA PUERILIS*

quickly from the highest note to a deep one, from the slightest rise to the most voluminous. Yet I bear you no grudge, only study, and striking both say Lambda and Alpha<sup>1</sup> to the envious.

### 188.—BY THE SAME

If I do you a wrong by kissing you, and you think this an injury, kiss me too, inflicting the same on me as a punishment.

### 189.—BY THE SAME

Who crowned all thy head with roses? If it was a lover, blessed is he, but if it was thy father, he too has eyes.

### 190.—BY THE SAME

Blest is he who painted thee, and blest is this wax that knew how to be conquered by thy beauty. Would I could become a creeping wood-worm<sup>2</sup> that I might leap up and devour this wood!

### 191.—BY THE SAME

WAST thou not yesterday a boy, and we had never even dreamt of this beard coming? How did this accursed thing spring up, covering with hair all that was so pretty before? Heavens! what a marvel! Yesterday you were Troilus<sup>2</sup> and to-day how have you become Priam?

<sup>1</sup> He mentions two kinds, but we cannot distinguish them.

<sup>2</sup> Priam's youngest son.

## 192.—ΤΟΥ ΑΥΤΟΥ

Οὐ τέρπουσι κόμαι μὲ, περισσώτεροί τε κίκινυοι,  
 τέχνης, οὐ φύσεως ἔργα διδασκομενοί  
 ἀλλὰ παλαιστρίτου παιδὸς ῥύπος ὁ ψαφαρίτης,  
 καὶ χροὴ μελέων σαρκὶ λιπαινομένη,  
 ἥδ' οὐκ ἀκαλλώπιστος ἑμός πόθος· ἡ δὲ γοῆτις  
 μορφὴ θηλυτέρης ἔργον ἔχει Παφίης.

## 193.—ΤΟΥ ΑΥΤΟΥ

Οὐδὲ Σμυρναῖαι Νεμέσεις ὅ τι σοὶ ἑπιλέγουσιν,  
 Ἄρτεμίδωρε, νοεῖς· "Μηδὲν ὑπὲρ τὸ μέτρον."  
 ἀλλ' οὕτως ὑπέροπτα καὶ ἀγρία κοῦδὲ πρέποντα  
 κωμῳδῶ φθέγγῃ, πάνθ' ὑποκρινόμενος.  
 μνησθῆσθαι τούτων, ὑπερήφανε· καὶ σὺ φιλήσεις,  
 καὶ κωμωδήσεις τὴν Ἀποκλειομένην.

## 194.—ΤΟΥ ΑΥΤΟΥ

Εἰ Ζεὺς ἐκ γαίης θνητοὺς ἔτι παῖδας ἐς αἶθρην  
 ἤρπαζεν, γλυκεροῦ νέκταρος οἶνοχόους,  
 αἰετὸς ἂν πτερύγεσσιν Ἀγρίππαν τὸν καλὸν ἡμῶν  
 ἤδη πρὸς μακάρων ἤγε διηκουσίας  
 ναὶ μὰ σὲ γάρ, Κρονίδη, κόσμον πάτερ, ἦν ἐσα-  
 θρήσῃς,  
 τὸν Φρύγιον ψέξεις ἀντίκα Δαρδανίδην.

## 195.—ΤΟΥ ΑΥΤΟΥ

"Ανθεσιν οὐ τόσσοις φιλοξέφυροι χλοάουσι  
 λαιμώνες, πυκιναῖς εἶαρος ἀγλαταῖς,

<sup>1</sup> Two Nemeses were worshipped at Smyrna and are often represented on the coins of that city.

## STRATO'S *MUSA PUERILIS*

### 192.—BY THE SAME

I AM not charmed by long hair and needless ringlets taught in the school of Art, not of Nature, but by the dusty grime of a boy fresh from the playground and the colour given to the limbs by the gloss of oil. My love is sweet when unadorned, but a fraudulent beauty has in it the work of female Cypris.

### 193.—BY THE SAME

THOU dost not even take to heart, Artemidorus, what the Avenging Goddesses of Smyrna<sup>1</sup> say to thee, "Nothing beyond due measure," but thou art always acting, talking loud in a tone so arrogant and savage, not even becoming in an actor. Thou shalt remember all this, haughty boy, thou, too, shalt love and play the part of "The barred-out lady."<sup>2</sup>

### 194.—BY THE SAME

If Zeus still carried off mortal boys from earth to the sky to be ministrants of the sweet nectar, an eagle would ere this have borne my love, y Agrippa on his wings to the service of the immortals. For yea, by thyself I swear it, Son of Cronos, Father of the world, if thou lookest on him thou wilt at once find fault with the Phrygian boy of the house of Dardanus.<sup>3</sup>

### 195.—BY THE SAME

THE meads that love the Zephyr are not abloom with so many flowers, the crowded splendour of the

<sup>1</sup> The title of a play by Posidippus the comic poet.

<sup>2</sup> Ganymede.



## GREEK ANTHOLOGY

ὄσους εὐγενέτας, Διονύσιε, παῖδας ἄβρησαι,  
 χειρῶν Κυπρογενοῦς πλάσματα καὶ Χαρίτων.  
 ἔξοχα δ' ἐν τούτοις Μιλήσιος ἠνίδα θάλλει,  
 ὡς ῥόδον εὐδόμοις λαμπόμενον πετάλοις.  
 ἄλλ' οὐκ οἶδεν ἴσως, ἐκ καύματος ὥς καλὸν ἄνθος,  
 οὕτω τὴν ὥρην ἐκ τριχὸς ὀλλυμένην.

### 196.—ΤΟΥ ΑΥΤΟΥ

Ὀφθαλμοὺς σπινθήρας ἔχεις, θεόμορφε Λυκίε,  
 μᾶλλον δ' ἰκτῖνας, δέσποτα, πυρσοβυλους.  
 ἄντωπός βλέψαι βαιὸν χρόνον οὐ δύναμαί σοι·  
 οὕτως ἄστριπτεις ὄμμασιν ἀμφοτέροις

### 197.—ΤΟΥ ΑΥΤΟΥ

“Καιρὸν γινῶθι” σοφῶν τῶν ἐπτά τις, εἶπε, Φίλιππε·  
 πάντα γὰρ ἁκμάζοντ' ἐστὶν ἐρασσιώτερα·  
 καὶ σίκυος πρῶτός που ἐπ' ἀνδῆροισιν ὄραθεις  
 τίμιος, εἶτα συῶν βρώμα πεπαινώμενος.

### 198.—ΤΟΥ ΑΥΤΟΥ

Ἠλικίης φίλος εἰμὶ καὶ οὐδένα παῖδα προτάσσω,  
 πρὸς τὸ καλὸν κρίνων· ἄλλο γὰρ ἄλλος ἔχει.

### 199.—ΤΟΥ ΑΥΤΟΥ

Ἄρκιον ἤδη μοι πόσιος μέτρον· εὐσταθίῃ γὰρ  
 λύεται ἢ τε φρενῶν ἢ τε διὰ στόματος.  
 Χὼ λύχνος ἰσχίσται διδύμην φλόγα, καὶ δις ὑριθμέω,  
 πολλάκι περράζων, τοὺς ἀνακεκλιμένους.

## STRATO'S MUSA PUERILIS

spring-tide, as are the high-born boys thou shalt see, Dionysius, all moulded by Cypris and the Graces. And chief among them, look, flowers Milesius, like a rose shining with its sweet-scented petals. But perchance he knows not, that as a lovely flower is killed by the heat, so is beauty by a hair.

### 196.—BY THE SAME

Thy eyes are sparks, Lycinus, divinely fair; or rather, master mine, they are rays that shoot forth flame. Even for a little season I cannot look at thee face to face, so bright is the lightning from both.

### 197.—BY THE SAME

"Know the time" said one of the seven sages, for all things, Philippos, are more loveable when in their prime. A cucumber, too, is a fruit we honour at first when we see it in its garden bed, but after, when it ripens, it is food for swine.

### 198.—BY THE SAME

I am a friend of youth and prefer not one boy to another, judging them by their beauty, for one has one charm, another another.

### 199.—BY THE SAME

I HAVE drunk already in sufficient measure, for both my mind's and my tongue's steadiness is relaxed. The flame of the lamp is torn into two, and I count the guests double, though I try over and

## GREEK ANTHOLOGY

ἤδη δ' οὐκέτι μῦνον ἐπ' οἶνοχόον σεσόβημαι,  
ἀλλὰ πύρωρα βλέπω κῆπ' τὸν ὕδροχόον.

### 200.—ΤΟΥ ΑΥΤΟΥ

Μισῶ δυσπερίληπτα φιλήματα, καὶ μαχιμῶδεις  
φωνάς, καὶ σθεναρὴν ἐκ χειρὸς ἀντίθεσιν·  
καὶ μὴν καὶ τόν, ὅτ' ἐστὶν ἐν ἀγκάσιν, εὐθὺ θέλοντα  
καὶ παρέχοντα χύδην, οὐ πάνυ δὴ τι θέλω·  
ἀλλὰ τὸν ἐκ τούτων ἀμφοῖν μέσον, οἷον ἐκείνον  
τὸν καὶ μὴ παρέχειν εἰδόντα καὶ παρέχειν.

### 201.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὴ νῦν Κλεόνικος ἐλεύσεται, οὐκέτ' ἐκείνον  
δέξομ' ἐγὼ μελάθροισ, οὐ μὰ τὸν—οὐκ ὁμῶσω.  
εἰ γὰρ ὄνειρον ἰδὼν οὐκ ἤλυθεν, εἴτα παρείη  
αὔριον, οὐ παρὰ τὴν σημερον ὀλλύμεθα.

### 202.—ΤΟΥ ΑΥΤΟΥ

Πτηνὸς Ἔρωσ ἀγαγέν με δι' ἡέρος, ἡνίκα, Δᾶμι,  
γράμμα σὸν εἶδον, ὃ μοι δεῦρο μολεῖν σ' ἔλογεν·  
ρίμφα δ' ἀπὸ Σμύρνης ἐπὶ Σάρδιας· ἔδραμεν ἄν μου  
ἕστερον εἰ Ζήτης ἔτρεχεν, ἢ Κάλαις.

### 203.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐθέλοντα φιλεῖς με, φιλῶ δ' ἐγὼ οὐκ ἐθέλοντα·  
εὐκόλος ἦν φεύγω, δύσκολος ἦν ἀπάγει.

<sup>1</sup> He means the constellation Aquarius, into which Ganymede was said to have been transformed.

## STRATO'S *MUSA PUERILIS*

over again And now not only am I in a flutter for the wine-pourer, but I look, out of season, at the Water-pourer<sup>1</sup> too.

### 200.—BY THE SAME

I HATE resistance to my embrace when I kiss, and pugnacious cries, and violent opposition with the hands, but at the same time I have no great desire for him who, when he is in my arms, is at once ready and abandons himself effusively I wish for one half way between the two, such as is he who knows both how to give himself and how not to give himself.

### 201.—BY THE SAME

IF Cleonaeus does not come now I will never receive him in my house, by —. I will not swear, for if he did not come owing to a dream he had, and then does appear to-morrow, it is not all over with me because of the loss of this one day

### 202.—BY THE SAME

WINGED Love bore me through the air, *Damís*, when I saw your letter which told me you had arrived here, and swiftly I flew from *Smyrna* to *Sardis*, if *Zetes* or *Calais*<sup>2</sup> had been racing me they would have been left behind.

### 203.—BY THE SAME

You kiss me when I don't wish it, and you don't wish it when I kiss you, when I fly you are facile, when I attack you are difficult.

<sup>2</sup> The winged sons of *Boreas*.

## 204.—ΤΟΥ ΑΥΤΟΥ

"Χρύσεια χαλκείων" νῦν εἶπατε· "δὸς λάβε" παίζει.  
 Σωσιάδας ὁ καλός, καὶ Διοκλῆς ὁ δασύς.  
 τίς κάλυκας συνέκρινε βύτῳ, τίς σῦκα μύκησιν;  
 ἄρνα γαλακτοπαγῇ τίς συνέκρινε βοῇ;  
 οἷα δίδως, ἀλόγιστε, καὶ ἔμπαλιν οἷα κομίζῃ;  
 οὕτω Τυδείδης Γλαῦκον ἔδωροδύκει.

## 205.—ΤΟΥ ΑΥΤΟΥ

Παῖς τις ὅλως ἀπαλὸς τοῦ γείτονος οὐκ ὀλίγως μα  
 κνίζει· πρὸς τὸ θέλει δ' οὐκ ἀμύητα γελᾷ.  
 οὐ πλεῦν δ' ἐστὶν ἐτῶν δύο καὶ δέκα, νῦν ἀφύλακτοι  
 ὁμφάκες· ἦν δ' ἀκμυση, φρούρια καὶ σκόλοπες.

## 206.—ΤΟΥ ΑΥΤΟΥ

α. Ἦν τούτῳ †φωνῆς, τὸ μέσον λῖβε, καὶ κατακλῖνας  
 ζεύγνυε, καὶ πρῶσας πρόσπεσε, καὶ κάτεχε.  
 β. Οὐ φρονέεις, Διοφαντε· μόλις δύναμαι γὰρ ἔγωγε  
 ταῦτα ποιεῖν· παιδων δ' ἢ πύλη ἔσθ' ἑτέρα,  
 μοχλοῦ καὶ μένε, Κύρι, καὶ ἐμβάλλοντος ἀνάσχον· εἰ  
 πρῶτον συμμαλετᾶν ἢ μελετᾶν μαθήτω.

## 207.—ΤΟΥ ΑΥΤΟΥ

Ἐχθὲς λουόμενος Διοκλῆς ἀνεμήνοχε σαύραν  
 ἐκ τῆς ἐμβάσεως τὴν Ἀναδυομένην.

<sup>1</sup> Hom. Il. vi. 226.

<sup>2</sup> The terms are all technical ones of the wrestling school, many of them, of course, bearing a double meaning.

## STRATO'S *MUSA PUERILIS*

### 204.—BY THE SAME

Now you may say, "Golden gifts for brazen."<sup>1</sup> Sotades the fair and Diocles the bushy are playing at "Give and take." Who compares roses with brambles, or figs with toadstools? Who compares a lamb like curdled milk with an ox? What dost thou give, thoughtless boy, and what dost thou receive in return? Such gifts did Diomedes give to Glaucus.

### 205.—BY THE SAME

My neighbour's quite tender young boy provokes me not a little, and laughs in no novice manner to show me that he is willing. But he is not more than twelve years old. Now the unripe grapes are unguarded, when he ripens there will be watchmen and stakes.

### 206.—BY THE SAME

*A* "If you are minded to do thus, take your adversary by the middle, and laying him down get astride of him, and shoving forward, fall on him and hold him tight." *B* "You are not in your right senses, Diophantus. I am only just capable of doing this, but boys wrestling is different. Fix yourself fast and stand firm, Cyrus, and support it when I close with you. He should learn to practise with a fellow before learning to practise himself."<sup>2</sup>

### 207.—BY THE SAME

Yesterday Diocles in the bath brought up a lizard<sup>3</sup> from the tub, "*Aphrodite rising from the waves.*"<sup>4</sup>

There are, it seems to me, two speakers, the boy's (Cyrus) wrestling-master, Diophantus, and the author himself.

<sup>1</sup> cp. No. 3.

<sup>2</sup> *Apollo's* celebrated picture.

## GREEK ANTHOLOGY

ταύτην εἴ τις ἔδειξεν Ἀλεξάνδρῳ τότε ἐν Ἰδῇ,  
τὰς τρεῖς ἂν ταύτης προκατέκρινε θεός.

### 208.—ΤΟΥ ΑΥΤΟΥ

Εὐτυχές, οὐ φθονέω. βιβλίδιον· ἢ ῥά σ' ἀναγναύς  
παῖς τις ἀναθλίψει, πρὸς τὰ γένηαι τιθείς·  
ἢ τρυφεροῖς σφιγξει περὶ χεῖλεσιν, ἢ κατὰ μηρῶν  
εἰλήσει δροσερῶν, ὧ μακαριστότατον·  
πολλάκι φοιτησεῖς ὑποκολπιον, ἢ παρὰ δίφρου·  
βληθὲν τολμησεῖς κεῖνα θιγεῖν ἀφόβως  
πολλὰ δ' ἐν ἡρεμίῃ προλαλήσεις· ἀλλ' ὑπὲρ ἡμῶν,  
χαρτάριον, δέομαι, πυκνότερόν τι λάλει.

### 209.—ΤΟΥ ΑΥΤΟΥ

Μήτε λίην στυγνὸς παρακέκλιτο, μήτε κατηφής,  
Διφιλα, μηδ' εἰς παιδίον ἐξ ἀγέλης.  
ἔστω πον προνικα φίληματα, καὶ τὰ πρὸ ἔργων  
παύγια, πληκτισμοί, κνίσμα, φίλημα, ὁ λογος.

### 210.—ΤΟΥ ΑΥΤΟΥ

Τρεῖς ἀρίθμει τοὺς πάντας ὑπὲρ λέχος, ὧν δυο δρῶσι,  
καὶ δύο πάσχουσιν. θαῦμα δοκῶ τι λέγειν.  
καὶ μὴν οἱ ψεύδοι· δυσὶν εἰς μάσσος γὰρ ὑπουργεῖ  
τέρπων ἐξοπιθεῖν, πρόσθε δὲ ταρπόμενος.

### 211.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν ἔφυε ἀμνητος ἀκμήν ὑπὲρ αὐτὸν ἔτι πείθω,  
ὀρθῶς ἂν δείσαις, δεινὸν ἴσως δοκέων.

<sup>1</sup> I conjecture *ἐνέματα* *ἀλέμμα* and render so.

## STRATO'S *MUSA PUERILIS*

If someone had shown it to Paris then in Ida, he would have pronounced the three goddesses to be less fair than it.

### 208.—BY THE SAME

HAPPY little book,<sup>1</sup> I grudge it thee not; some boy reading thee will rub thee, holding thee under his chin, or press thee against his delicate lips, or will roll thee up resting on his tender tugs. O most blessed of books. Often shalt thou betake thee into his bosom, or, tossed down on his chair, shalt dare to touch<sup>2</sup> without fear, and thou shalt talk much before him all alone with him, but I supplicate thee, little book, speak something not unoften on my behalf

### 209.—BY THE SAME

Lie not by me with so sour a face and so dejected, Diphilus, and be not a boy of the common herd. Put a little wantonness into your kisses and the preliminaries, toying, touching, scratching, your look and your words.

### 210.—BY THE SAME

Trix numerum cunctos in lecto, quorum duo faciunt et duo patiuntur. Miraculam quoddam videor narrare. Tamen non falsum, unus enim medias duobus inservit, delectans post, ante vero delectatus.

### 211.—BY THE SAME

If you were still uninitiated in the matter about which I go on trying to persuade you, you would be right in being afraid, thinking it is perhaps some-

<sup>1</sup> In the form of a roll, of course, this explains several of the phrases.      <sup>2</sup> *Illa tangere.*



## GREEK ANTHOLOGY

εἰ δέ σε δεσποτικὴ κοίτη πεποίηκε τεχνίτην,  
 τί φθονέεις δοῦναι, ταῦτό λαβών, ἐτέρῳ;  
 ὅς μὲν γὰρ καλέσας ἐπὶ τὸ χρέος, εἴτ' ἀπολύσας, 5  
 εὖδαι κύριος ὢν, μηδὲ λόγον ματαδοῦς·  
 ἄλλη δ' ἔνθα τρυφή· παίξεις ἴσα, κοινὰ λαλήσεις,  
 τάλλα δ' ἐρωτηθεὶς κοῦκ ἐπιτασσόμενος.

### 212.—ΤΟΥ ΑΥΤΟΥ

Αἰαῖ μοι· τί πάλιν δεδακρυμένον, ἢ τί κατηφές,  
 παιδίον; εἶπον ἀπλῶς· μηδ' ὀδύνα· τί θέλεις;  
 τὴν χέρα μοι κοίλην προσενήνοχας· ὥς ὑπόλωλα·  
 μισθὸν ἴσως αἰτεῖς· τοῦτ' ἔμαθες δὲ πόθεν;  
 οὐκέτι σοι κοπτῆς φίλῃαι πλύκες οὐδὲ μελιχρά 6  
 σήσαμα, καὶ καρύων· παιγνίος εὐστοχίῃ  
 ἀλλ' ἤδη πρὸς κέρδος ἔχεις φρένας· ὡς ὁ διδάξας  
 τεθνάτω· οἷόν μοι παιδίον ἠφάνικεν.

### 213.—ΤΟΥ ΑΥΤΟΥ

Τῷ τοίχῳ κέκλικας τὴν ὁσφύα τὴν περίβλεπτον,  
 Κύρι· τί πειράζεις τὸν λίθον; οὐ δύναται.

### 214.—ΤΟΥ ΑΥΤΟΥ

Δός μοι, καὶ λάβε χαλκόν. ἐρεῖς ὅτι "Πλούσιός εἰμι"  
 δώρησαι τοίνυν τὴν χάριν, ὥς βασιλεύς.

### 215.—ΤΟΥ ΑΥΤΟΥ

Νῦν ἔαρ εἶ, μετέπειτα θέρος· κἄπειτα τί μέλλεις  
 Κῆρις; βούλευσαι, καὶ καλάμη γὰρ ἔσθῃ.

## STRATO'S *MUSA PUERILIS*

thing formidable. But if your master's bed has made you proficient in it, why do you grudge granting the favour to another, receiving the same? For he, after summoning you to the business, dismisses you, and being your lord and master, goes to sleep without even addressing a word to you. But here you will have other enjoyments, playing on equal terms, talking together, and all else by invitation and not by order.

### 212.—BY THE SAME

Woe is me! Why in tears again and so woe-begone, my lad? Tell me plainly; don't give me pain; what do you want? You hold out the hollow of your hand to me. I am done for! You are begging perhaps for payment; and where did you learn that? You no longer love slices of seed cake and sweet sesame, and nuts to play at shots with, but already your mind is set on gain. May he who taught you perish! What a boy of mine he has spoilt!

### 213.—BY THE SAME

You rest your splendid loins against the wall, Cyris. Why do you tempt the stone? It is incapable.

### 214.—BY THE SAME

GRANT it me and take the coin. You will say "I am rich." Then, like a king, make me a present of the favour.

### 215.—BY THE SAME

Now thou art spring, and afterward summer, and next what shalt thou be, Cyris? Consider, for thou shalt be dry stubble too.

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### 216.—ΤΟΥ ΑΥΤΟΥ

Νῦν ὀρθή, κατάρατε, καὶ εὐτονος, ἡνίκα μηδέν·  
 ἡνίκα δ' ἦν ἐχθές, οὐδὲν ὅλως ἀνέπνεις.

### 217.—ΤΟΥ ΑΥΤΟΥ

Ἦδη ἐπὶ στρατιῆς ὀρμαῖ, ἐτι παῖς ἀδαῆς ὢν  
 καὶ τρυφερός. τί ποιεῖς οὗτος, ὅρα μετάθου.  
 οἶμοι· τίς σ' ἀνέπεισε λαβεῖν δορυ· τίς χορὴ πέλτην;  
 τίς κρυψαὶ ταύτην τὴν κεφαλὴν κορυθί;  
 ὦ μακαριστὸς ἐκεῖνος, ὅτις ποτέ, καινὸς Ἀχιλλεὺς δ  
 τοίῳ ἐνὶ κλισίῃ τερπόμενος Πατρόκλη.

### 218.—ΤΟΥ ΑΥΤΟΥ

Μέχρι τίνας σε γελῶντα μόνον, μηδὲν δὲ λαλοῦντα  
 οἶσομεν, εἶπον ἀπλῶς ταῦτα σὺ, Πασίφιλε.  
 αἰτῶ, καὶ σὺ γελᾷς· πάλιν αἰτῶ, κοῦκ ἀποκρίνη·  
 δακρύω, σὺ γελᾷς· Βάρβαρε, τοῦτο γέλως,

### 219.—ΤΟΥ ΑΥΤΟΥ

Καὶ μισθοὺς αἰτεῖτε, διδάσκαλοι, ὥς ἀχάριστοι  
 ἐστέ· τί γαρ, τὸ βλέπειν παιδία μικρὸν ἴσως,  
 καὶ τούτοις λαλεῖν, ἀσπαζομένους τε φιλεῖσαι;  
 τοῦτο μόνον χρυσῶν ἕξιοι οὐχ ἑκατόν,  
 πεμπέτω, εἴ τις ἔχει καλὰ παιδία· καμὲ φιλεῖτω, δ  
 μισθὸν καὶ παρ' ἐμοῦ λαμβανέτω τί θέλει.

### 220.—ΤΟΥ ΑΥΤΟΥ

Οὐχὶ τὸ πῦρ κλέψας δέδασαι, κακόβουλε Προμηθεύ,  
 ἀλλ' ὅτι τὸν πηλον τοῦ Διὸς ἠφάνισας.

## STRATO'S *MUSA PUERILIS*

### 216.—BY THE SAME

Nunc erecta, execranda, et rigida es, quam nihil  
adest; sed quando erat heri, nihil omnino spirabas.

### 217.—BY THE SAME

So soon thou rushest to the wars, still an ignorant  
boy and delicate. What art thou doing? He' look  
to it, change thy resolve. Alas! who persuaded thee  
to grasp the spear? Who bid thee take the shield  
in thy hand or hide that head in a helmet? Most  
blessed he, whoever he be, who, some new Achilles,  
shall take his pleasure in the tent with such a  
Patroclus!

### 218.—BY THE SAME

How long shall I bear with thee, thus laughing  
only and never uttering a word? Tel. me this  
plainly, Pasiophilus. I entreat and thou laughest, I  
entreat again and no answer, I weep and thou  
laughest. Cruel boy, is this a laughing matter?

### 219.—BY THE SAME

You want payment too, you schoolmasters! How  
ungrateful you are. For why? Is it a small thing  
to look on boys and speak to them, and kiss them  
when you greet them? Is not this alone worth a  
hundred pounds? If anyone has good looking boys,  
let him send them to me and let them kiss me, and  
receive whatever payment they wish from me.

### 220.—BY THE SAME

Thou art not in fetters for stealing the fire, ill-  
advised Prometheus, but because thou didst spoil

# GREEK ANTHOLOGY

πλάττουν ἀνθρώπους, ἔβαλες τρίχας· ἔνθεν ὁ δεινὸς  
 πάγων, καὶ κνήμη παισὶ δασυνομένη.  
 αἰτὰ σε δαρδαπτεῖ Διὸς αἰετός, δὲ Γανυμήδην  
 ἥρπασ'· ὁ γὰρ πάγων καὶ Διὸς ἐστ' ὀδύνη.

## 221.—ΤΟΥ ΑΥΤΟΥ

Στείχε πρὸς αἰθέρα διον, ἀπέρχεο παῖδα κομίζων,  
 αἰετὴ, τὰς διφυεῖς ἐκπατάσας πτέρυγας,  
 στείχε τὸν ἄβρὸν ἔχων Γανυμήδεα, μηδὲ μαθείης  
 τὸν Διὸς ἡδιστῶν οἰνοχόον κυλίκων·  
 φείδεο δ' αἰμύξαι κούρου γαμφώνυχι ταρσῇ,  
 μὴ Ζεὺς ἀλγήσῃ, τοῦτο βαρυνομενος.

## 222.—ΤΟΥ ΑΥΤΟΥ

Εὐκαίρως ποτὲ παιδοτρίβης, λεῖον προδιδάσκων,  
 εἰς τὸ γόνυ γνάμψας, μέσσον ἐπαιδοτριβεῖ,  
 τῇ χερὶ τοὺς κόκκους ἐπαφώμενος. ἀλλὰ τυχαίως  
 τοῦ παιδὸς χρήζων, ἦλθεν ὁ δεσπότης  
 δὲ δὲ τάχος τοῖς ποσσὶν ὑποζώσας ἀνέκλινεν  
 ὑπτίαν, ἐμπλέξας τῇ χερὶ τὴν φάρυγα.  
 ἀλλ' οὐκ ὦν ἀπάλαιστος ὁ δεσπότης προσέειπεν·  
 "Παῦσαι· πνυγίζεις," φησὶ, "τὸ παιδάριον."

## 223.—ΤΟΥ ΑΥΤΟΥ

Τερπιδὸν ὅλως τὸ πρόσωπον ἐμοὶ προσιδόντος ἀπαρκεῖ·  
 οὐκέτι δ' ἐξόπιθεν καὶ παριόντα βλέπω.  
 οὕτω γὰρ καὶ ἄγαλμα θεοῦ καὶ νηδὺν ὀρώμεν  
 ἀντίον, οὐ πάντως καὶ τὸν ὀπισθοδόμον.

## STRATO'S MUSA PUERILIS

the clay of Zeus. In moulding men thou didst add hairs, and hence comes the horrible beard, and hence boys' legs grow rough. For this thou art devoured by Zeus' eagle, which carried off Ganymede, for the beard is a torment to Zeus, too.

### 221.—BY THE SAME

Hiz thee to holy Heaven, eagle, away, bearing the boy, thy twin wings outspread. Go, holding tender Ganymede, and let him not drop, the minstrel of Zeus' sweetest cups. And take heed not to make the boy bleed with the crooked claws of thy feet, lest Zeus, sore aggrieved thereby, suffer pain

### 222.—BY THE SAME

Once a wrestling-master, taking advantage of the occasion, when he was giving a lesson to a smooth boy, cum in genu procumbere eum fecisset medium exercebat, manu laccas attractans. But by chance the master of the house came, wanting the boy. The teacher threw him quickly on his back, getting astride of him and grasping him by the throat. But the master of the house, who was not unversed in wrestling, said to him, "Stop, you are choking the boy."

### 223.—BY THE SAME

His face as he approaches seems altogether delightful to me, and that suffices, and I turn not my head to look at him again as he passes. For thus do we look at the statue of a god and a temple, in front, but need not look at the back chamber too.

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## 224.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἀγαθὴν συνέβημεν ἀταρκετόν, ἣν ἀπὸ πρώτης  
φράξεν ὅπως ἔσται, Διφιλε, καὶ μονίμη.  
Ἀμφω γὰρ πτηνὸν τι λελόγχασμεν· ἔστι μὲν ἐν σοὶ  
κάλλος, ἔρως δ' ἐν ἐμοί· καίρια δ' ἀμφοτερά.  
ἄρτι μὲν ἄρμωσθέντα μένει χρόνον· εἰ δ' ἀφύλακτα  
μίνυτον ἀλλήλων, ῥῆχ' ἀποπτάμενα.

## 225.—ΤΟΥ ΑΥΤΟΥ

Οὐδέποτε' ἡελίου φάος ὄρθριον ἀντέλλοντος  
μίσγεσθαι ταύρῳ χρή φλογόεντα κύνα,  
μή ποτε καρπολόχου Δημητερος ὑγρανθείσης,  
βρέξῃς τὴν λασίην Ἡρακλέους ἄλοχον.

## 226.—ΤΟΥ ΑΥΤΟΥ

Πάννυχ' ἀμυδαλόεντα πεφυρμένος ὄμματα κλαυθμῷ  
ἀγρυπνῶν ἀμπαύω θυμὸν ἀδημονίῃ,  
ἥ με κατ' οὖν ἐδάμασσε ἀποξενυχθέντος ἐταίρου,  
μοῦνοι ἐπεὶ με λυπὼν εἰς ἰδίην Ἔφεσον  
χθιζὸς ἔβη Θεόδωρος· ὅς εἰ πάλι μὴ ταχὺς ἔλθοι,  
οὐκέτι μοι νολεχαῖς κοῖτας ἀνεξέμεθα.

## 227.—ΤΟΥ ΑΥΤΟΥ

Ἦν τινα καὶ παριδεῖν ἐθέλω καλὸν ἀντισυναντῶν,  
βαῖδ' ὅσον παραβὰς εὐθὺ μεταστρέφομαι.

## 228.—ΤΟΥ ΑΥΤΟΥ

Παῖδα μὲν ἡλιτόμηνον ἐς ἄφρον' αἰρὸν ἀμαρτεῖν,  
τῷ πείθοντι φέρει πλεῖον ὑβρισμὰ φίλῳ.

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### 224.—BY THE SAME

WE walk together in a good path, Diphilus, and take thou thought how it shall continue to be even as it was from the beginning. To the lot of each has fallen a winged thing, for in thee is beauty and in me love; but both are fugitive. Now they remain in unison for a season, but if they do not guard one another they take wing and are gone.

### 225.—BY THE SAME

NUNQUAM sole oriente miseri oportet Tauro flammeum Canem, ne Cerere madefacta humectes villosam Herculis conjugem.<sup>1</sup>

### 226.—BY THE SAME

ALL night long, my dripping eyes tear-stained, I strive to rest my spirit that grief keeps awake—grief for this separation from my friend since yesterday, when Theodorus, leaving me here alone, went to his own Ephesus. If he come not back soon I shall be no longer able to bear the solitude of my bed.

### 227.—BY THE SAME

EVEN if I desire to avoid looking at a pretty boy when I meet him, I have scarcely passed him when I at once turn round.

### 228.—BY THE SAME

THAT an immature boy should do despite to his insensible age carries more disgrace to the friend who tempts him than to himself, and for a grown-up

<sup>1</sup> Hebe = *puella*.



# GREEK ANTHOLOGY

ἤδη δ' ἐν νεότητι παρήλικα παιδικὰ πάσχειν,  
τῷ παρέχοντι πάλιν τοῦτο δις αἰσχροτέρων.  
ἔστι δ' ὅτ' ἀμφοτέροις τὸ μὲν οὐκέτι, Μοῖρι, τὸ δ'  
οὐπω  
ἀπρεπές, οἷον ἐγὼ καὶ σὺ τὸ νῦν ἔχομεν.

## 229.—ΤΟΥ ΑΥΤΟΥ

Ἦς ἀγαθὴ θεὸς ἔστι, δεῖ ἦν ὑπὸ κόλπον, Ἄλεξι,  
πτύσμεν, ὑστερόπουν ἄζομενοι Νέμεσιν.  
ἦν σὺ ματερχομένην οὐκ ἔβλεπες, ἀλλ' ἐνόμιζες  
ἔξειν τὸ φθουερὸν κάλλος ἀειχρόνιον.  
νῦν δὲ τὸ μὲν διόλωλ' ἐλήλυθε δ' ἡ τριχάλεπτος  
δαίμων· χοὶ θέραπες νῦν σε παρερχόμεθα.

## 230.—ΚΑΛΛΙΜΑΧΟΥ

Τὸν τὸ καλὸν μελανεῦντα Θεόκριτον, εἰ μὲν ἔμ' ἔχθαι,  
τετράκι μισούης· εἰ δὲ φιλεῖ, φιλέους·  
ναίχι πρὸς εὐχαίτῳ Γανυμήδεος, οὐράνιε Ζεῦ,  
καὶ σὺ ποτ' ἠράσθης. οὐκέτι μακρὰ λέγω.

## 231.—ΣΤΡΑΤΩΝΟΣ

Εὐκλείδῃ φιλέοντι πατὴρ θάνειν· ἃ μάκαρ αἰεὶ,  
καὶ πρὶν ἐς ὅττι θέλοι χρηστὸν ἔχων πατέρα  
καὶ νῦν εὐφρονα νεκρόν. ἐγὼ δ' ἔτι λίσθρια παίζω·  
φεῦ μοίρης τε κακῆς καὶ πατρὸς ἀθανάτου.

## 232.—ΣΚΤΘΙΝΟΥ

Ὅρθον νῦν ἔσθηκας ἀνώνυμον οὐδὲ μαράινῃ,  
ἐντέτασαι δ' ὥς ἂν μὴ ποτε παυσόμενον·

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youth to submit to that, His season for which is past, is twice as disgraceful to him who consents as it is to his tempter. But there is a time, *Moeris*, when it is no longer unseemly in the one, and not yet so in the other, as is the case with you and me at present.

### 229.—BY THE SAME

WHAT a good goddess is that *Nemesis*, to avert whom, dreading her as she treadeth behind us, we spit in our bosom! Thou didst not see her at thy heels, but didst think that for ever thou shouldst possess thy grudging beauty. Now it has perished utterly, the very wrathful<sup>1</sup> goddess has come, and we, thy servants, now pass thee by.

### 230.—CALLIMACHUS

If *Theocritus*, the beautifully brown, hate me, hate thou him, *Zeus*, four times as much, but if he love me, love him. Yea, by far-haired *Ganymede*, celestial *Zeus*, thou too wert once in love. I say nothing further.

### 231.—STRATO

*Eucloos*, who is in love, has lost his father. Ah, the ever lucky fellow! His father used ever to be good-natured to him about anything he wished, and now is a benevolent corpse. But I must still play in secret. Alas for my evil fate and my father's immortality!

### 232.—SCYTHINUS

ERECTA nunc stas, O res non nominanda, neque tabescis, sed ita tensa es ut quae nunquam cessatura

<sup>1</sup> There is a pun on *τρίχα*, hair.

## GREEK ANTHOLOGY

ἀλλ' ὅτε μοι Νεμεσηνὸς ὄλον παρέκλινεν ἑαυτόν,  
 πάντα διδοὺς ἃ θέλω, νεκρὸν ὑπεκρέμασο.  
 τεῖνεο, καὶ ῥήσσου, καὶ δάκρυα· πάντα ματαίως,  
 οὐχ ἔξεις ἔλσον χειρὸς ἅφ' ἡμετέρης.

### 233.—ΦΡΟΝΤΩΝΟΣ

Τὴν ἀκμὴν Θησαυρὸν ἔχαιν, κωμῳδῆ, νομίζεις,  
 οὐκ εἰδὼς αὐτὴν Φασματος οἰκυτέρην  
 ποιήσαι σ' ὁ χρόνος Μισοῦμενον, εἴτα Ἰεωργόν,  
 καὶ τότε μαστεύσεις τὴν Περικειρομένην.

### 234.—ΣΤΡΑΤΩΝΟΣ

Εἰ κάλλει καυχᾶ, γίνωσχ' ὅτι καὶ ῥόδου ἀνθεῖ  
 ἀλλὰ μαρνανθὲν ἄφνω σὺν κοπριοῖς ἐρίφη.  
 ἄνθος γὰρ καὶ κάλλος ἴσον χρόνον ἐστὶ λαχόντα·  
 ταῦτα δ' ὁμῇ φθονέων ἐξεμέρανε χρόνος.

### 235.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν γηράσκει τὸ καλόν, μετάδος, πρὶν ἀπέλθῃ·  
 εἰ δέ μένει, τί φοβῇ τοῦθ' ὃ μανεῖ διδόναι;

### 236.—ΤΟΥ ΑΥΤΟΥ

Εὐνοῦχος τις ἔχει καλὰ παιδία· πρὸς τίνα χρῆσιν;  
 καὶ τούτοισι βλάβην οὐχ ὀσίην παρέχει  
 ὄντως ὥς ὁ κύων φάτιγῃ ῥόδα, μωρὰ δ' ὑλακτῶν  
 οὐθ' αὐτῷ παρέχει τάγαθόν, οὐθ' ἑτέρῳ.

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<sup>1</sup> All these are titles of pieces by Menander. "The Countryman" seems to have dealt with marital jealousy, as

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sis. Verum quando Nemeseus totum se mihi ac-  
clinavit, cuncta quae volo, dans, mortua pendebas.  
Tendaris, rumparis, lacrimaris; omnia incassum;  
numus mea tu non miserebitur

### 233.—FRONTO

COMEDIAN, thou deemest that thy prime is "The  
Treasure," knowing not that it is swifter to depart  
than "The Phantom." Time will make thee "The  
Hated Man" and then "The Countryman," and then  
thou shalt seek "The Clipped Lady".

### 234.—STRATO

If thou gloriest in thy beauty, know that the rose  
too blooms, but withers of a sudden and is cast away  
on the dunghill. To blossom and to beauty the same  
time is allotted, and envious time withers both  
together.

### 235.—BY THE SAME

If beauty grows old, give me of it ere it depart;  
but if it remains with thee, why fear to give what  
shall remain thine?

### 236.—BY THE SAME

A CERTAIN eunuch has good-looking servant-boys—  
for what use?—and he does them abominable injury.  
Truly, like the dog in the manger with the roses,  
and stupidly barking, he neither gives the good thing  
to himself nor to anyone else.

did "The Clipped Lady," but I fail to see the exact point.  
cp. Agathias' imitation of this, Bk. V 218.

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### 237.—ΤΟΥ ΑΥΤΟΥ

Χαῖρε σύ, μισοπόνηρε πεπλασμένη, χαῖρε, βάνανσε,  
ὁ πρῶην ὁμόσας μηκέτι μὴ διδόναι  
μηκέτι νῦν ὁμόσης. ἔγνωκα γάρ, οὐδέ με λήθεις·  
οἶδα τὸ ποῦ, καὶ πῶς, καὶ τίνι, καὶ τὸ πύσον.

### 238.—ΤΟΥ ΑΥΤΟΥ

Ἀλλήλοισι παρέχουσιν ἁμοιβασίην ἱπύλαυσιν  
οἱ κύριοι πῶλοι μεираκιενομένοι·  
ἡμφαλλὰξ δὲ οἱ αὐτοὶ ἀποστροφᾷ νωτοβατοῦνται,  
τὸ δρᾶν καὶ τὸ παθεῖν ἀντιπεραινώμενοι,  
οὐ πλεονεκτεῖται δ' οὐδ' ἄτερος· ἄλλοτε μὲν γὰρ  
ἴσταται ὁ προδιδόνς ἄλλοτ' ὀπίσθε πάλιν. 6  
τοῦτ' ἐστὶν πάντως τὸ προαίμιον· εἰς γὰρ ἁμοιβήν,  
ὥς λέγεται, κηθεῖν οἶδεν ὄνος τὸν ὄνον.

### 239.—ΤΟΥ ΑΥΤΟΥ

Πέντ' αἰτεῖς, δέκα δώσω· εἴκοσι δ' ἑάντιά ἔξεις.  
ἄρκει σοι χρυσοῦς; ἤρκεσε καὶ Δανάη.

### 240.—ΤΟΥ ΑΥΤΟΥ

Ἦδη μοι πολιαὶ μὲν ἐπὶ κρατάφοισιν ἔθειραι,  
καὶ πένος ἐν μηροῖς ἀργὸν ἀποκρέμαται·  
ὄρχεις δ' ἄπρηκτοι, χαλαρὸν δέ με γῆρας ἱκάνει.  
οἶμοι· πνυγίξαι οἶδα, καὶ οὐ δύναμαι.

### 241.—ΤΟΥ ΑΥΤΟΥ

Αγκιστρον πεπόηκας, ἔχεις ἰχθυὸν ἐμέ, τέκνον·  
ἔλκε μ' ὅπου βούλει· μὴ τρέχε, μὴ σε φύγω.

## STRATO'S *MUSA PUERILIS*

### 237.—BY THE SAME

Off with thee, pretended hater of evil; off with thee, low-minded boy, who didst swear so lately that never again wouldst thou grant me it. Swear no longer now; for I know, and thou canst not conceal it from me, where it was, and how, and with whom, and for how much.

### 238.—BY THE SAME

MUTUAM sibi præbent voluptatem eamque catuli ludentes, atque idem vicissim conversi a tergo ascenduntur, et facere et pati peragentes. Neuter vero minus aufert altero, is enim qui antea dedit rursus a tergo stat. Id est omnino procerum, in vicem enim, quod amat, fricare novit asinas asinum.

### 239.—BY THE SAME

You ask for five drachmæ I will give ten and you will have twenty Is a gold sovereign enough for you? Sovereign gold was enough for Danne.<sup>1</sup>

### 240.—BY THE SAME

JAM mihi cum erant super temporibus capilli et mentula inter femora iners pendet, testiculæ autem nihil agunt, et gravis me senectus invadit. Hei mihi! predicare scio et nequeo.

### 241.—BY THE SAME

You have made a hook, my child, and I am the fish you have caught. Pull me where you will, but don't run or you might lose me

<sup>1</sup> We have the same pun in Bk. V. 31. The point of the epigram is obscure.

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## 242.—ΤΟΥ ΑΥΤΟΥ

Πρώην τὴν σαύραν ῥοδοδάκτυλον, Ἄλκιμ', ἔδειξας·  
νῦν αὐτὴν ἤδη καὶ ῥοδύπηχυν ἔχεις.

## 243.—ΤΟΥ ΑΥΤΟΥ

Εἰ με τὸ πυγίξειν ἠπολώλεκε, καὶ διὰ τοῦτο  
†έκτρεφομαι ποδαγρῶν, Ζεῦ, κρεύγραν με πύει.

## 244.—ΤΟΥ ΑΥΤΟΥ

Ἦν εἰδὼ τιτὰ λευκόν, ἠπόλλυμαι· ἦν δὲ μελίχρουν,  
καίλομαι· ἦν ξανθὸν δ', εὐθὺς ὅλος λέλυμαι.

## 245.—ΤΟΥ ΑΥΤΟΥ

Πᾶν ἄλογον ζῶον βινεῖ μόνον· οἱ λογικοὶ δὲ  
τῶν ἄλλων ζῶων τοῦτ' ἔχομεν τὸ πλεόν,  
πυγίξειν εὐρόντες· ὅσοι δὲ γυναιξὶ κρατοῦνται,  
τῶν ἀλόγων ζῶων οὐδὲν ἔχουσι πλεόν.

## 246.—ΤΟΥ ΑΥΤΟΥ

Ζεῦγος ἀδελφείων με φιλεῖ. οὐκ οἶδα τί' αὐτῶν  
δεσπότην κρίνω· τοὺς δύο γὰρ φιλέω.  
χῶ μὲν ἀποστείχει, ὃ δ' ἐπέρχεται· ἔστι δὲ τοῦ μὲν  
κάλλιστον τὸ παρόν, τοῦ δὲ τὸ λευπούμενον.

## 247.—ΤΟΥ ΑΥΤΟΥ

Ὅλον ἐπὶ Τροίῃ ποτ' ἀπὸ Κρήτης, Θεόδωρε,  
Ἰδομενεὺς θεράπων' ἤγαγε Μηριόνην,

## STRATO'S *MUSA PUERILIS*

242.—BY THE SAME

[See Bk XI. No. 21]

243.—BY THE SAME

Si paedicello me perdidit et ob hoc podagra laboro  
Jupiter fac me creagram.<sup>1</sup>

244.—BY THE SAME

If I see a white boy it is the death of me, and if  
it be a honey-complexioned one I am on fire, but if  
it be a flaxen-haired one I am utterly melted.

245.—BY THE SAME

OMNE animal rationis expertis fuit modo, nos vero  
qui rationis participes sumus, ceteris animalibus in hoc  
præcellimus, quod paedecationem invenimus. Quot-  
quot autem a mulieribus reguntur nihil plus habent  
quam animales rationis expertes.

246.—BY THE SAME

A PAIR of brothers love me. I know not which of  
them I should decide to take for my master, for I  
love them both. One goes away from me and the  
other approaches. The best of the one is his pres-  
ence, the best of the other my desire for him in his  
absence.

247.—BY THE SAME

THEODORUS, as once Idomeneus brought from Crete  
to Troy Meriones to be his squire, such a dexterous

<sup>1</sup> The joke is obscure.



## GREEK ANTHOLOGY

τοῖον ἔχω σε φίλον περιδέξιον. ἦ γὰρ ἐκεῖνος  
 ἄλλα μὲν ἦν θαράπων, ἄλλα δ' ἑταιρόσυτος·  
 καὶ σὺ τὰ μὲν βιότοιο πανήμερος ἔργα τέλει μαι 5  
 νύκτα δέ<sup>1</sup> πειρώμεν, ναὶ Δία, Μηριόνην.

### 244.—ΤΟΥ ΑΥΤΟΥ

Τίς δύναται γνῶναι τὸν ἐρώμενον εἰ παρακμίζει,  
 πάντα συνὼν αὐτῷ μηδ' ἀπολειπομενος;  
 τίς δύνατ' οὐκ ἀρέσαι τὴν σήμερον, ἐχθρὸς ἀρέσκων;  
 εἰ δ' ἀρέσει, τί παθὼν αὔριον οὐκ ἀρέσει;

### 349.—ΤΟΥ ΑΥΤΟΥ

Βουποίητε μέλισσα, πόθεν μέλι τοῦμόν ἰδοῦσα  
 παιδὸς ἐφ' ὑαλὴν ὄψιν ὑπερπέτασαι;  
 οὐ παύσῃ βομβεῦσα, καὶ ἀνθολόγοισι θέλουσα  
 ποσσὶν ἐφάψασθαι χρωτὸς ἀκηροτάτου;  
 ἔρρ' ἐπὶ σοὺς μελέπαιδας ἔποι ποτέ, δραπετι, σίμ- 5  
 βλους,  
 μή σε δάκω· κήγῶ κέντρον ἔρωτος ἔχω.

### 250.—ΤΟΥ ΑΥΤΟΥ

Νυκτερινὴν ἐπίκωμος ἰὼν μεταδόρπιον ὄρη  
 ἄρνα λύκος θυρέτροις εὖρον ἐφασταάτα,  
 υἱὸν Ἀριστοδίκου τοῦ γείτονος· ὃν περιπλεχθεὶς  
 ἐξεφίλουν ὄρκοις πολλὰ χαριζόμενος.  
 νῦν δ' αὐτῷ τί φέρων δωρήσομαι; οὐτ' ἀπάτης γὰρ ο 5  
 ἄξιός, ἔσπερίης οὐτ' ἐπιорκοσύνης

<sup>1</sup> I write νύκτα δέ νῦν δέ γε MS.

## STRATO'S *MUSA PUERILIS*

friend have I in thee; for Meriones was in some things his servant, in others his minion. And do thou, too, all day go about the business of my life, but at night, by Heaven, let us essay Meriones.<sup>1</sup>

### 248.—BY THE SAME

Who can tell if his beloved begins to pass his prime, if he is ever with him and never separated? Who that pleased yesterday can but to please to-day, and if he please now, what can befall him to make him displease to-morrow?

### 249.—BY THE SAME

Ox-born bee, why, catching sight of my honey, dost thou fly across to the boy's face, smooth as grass? Wilt thou not cease thy humming and thy effort to touch his most pure skin with thy flower-gathering feet? Off to thy honey-bearing hive, where'er it be, thou traitor, lest I bite thee! I, too, have a sting, even love's.

### 250.—BY THE SAME

Going out in revel at night after supper, I, the wolf, found a lamb standing at the door, the son of my neighbour Aristodiceus, and throwing my arms round him I kissed him to my heart's content, promising on my oath many gifts. And now what present shall I bring to him? He does not deserve cheating or Italian perfidy.

<sup>1</sup> For the pun on this name see No. 37.

# GREEK ANTHOLOGY

## 251.—ΤΟΥ ΑΥΤΟΥ

Πρόσθε μὲν ἀντιπρόσωπα φιλήματα καὶ τὰ πρὸ  
πεῖρας

εἶχομεν· ἥς γὰρ ἀκμήν, Δίφιλε, παιδῆριον.  
νῦν δὲ σε τῶν ἐπιθεῖν γουνίζομαι, οὐ παρεόντων  
ὑστερον· ἔστω γὰρ πάντα καθ' ἡλικίην.

## 252.—ΤΟΥ ΑΥΤΟΥ

Ἐμπρήσω σε, θύρῃ, τῇ λαμπύδι, καὶ τὸν ξνοικον  
συμφλέξας μεθύων, εὐθύς ἀπειμι φυγᾶς,  
καὶ πλώσας Ἀδριανὸν ἐπ' οἶνοπα πόντον, ἀλήτης  
φωλήσω γε θύραις νυκτὸς ἀνουγομέναις.

## 253.—ΤΟΥ ΑΥΤΟΥ

Δεξιτερὴν ὀλίγον δὸς ἐπὶ χρόνον, οὐχ ἵνα παύσῃς  
(καὶ μ' ὁ καλὸς χλεύην ἔσχε) χοροῖτυπῆς.  
ἀλλ', εἰ μὴ πλευρῇ παρεκέκλιτο πατρὸς ἀκαίρως,  
οὐκ ἂν δὴ με μάτην εἶδε μεθυσκόμενον.

## 254.—ΤΟΥ ΑΥΤΟΥ

Ἐκ ποίου ναοῦ, ποθεν ὁ στόλος οὗτος Ἑρώτων,  
πάντα καταστίβων; ἄνδρες, ἄμαυρά βλέπω.  
τίς τούτων δοῦλος, τίς ἐλεύθερος; οὐ δύναμ' εἰπεῖν.  
ἄνθρωπος τούτων κύριος; οὐ δύναται.  
εἰ δ' ἐστίν, μείζων πολλὰ Διός, δὲ Γανυμήδην  
ἔσχε μόνως, θεὸς ἂν πηλίκος· δὲ δὲ πόσους;

5

## STRATO'S *MUSA PUERILIS*

### 251.—BY THE SAME

HITHERTO we had kisses face to face, and all that preceded the trial; for you were still a little boy, Diphæus. "But now I supplicate for them behind, that will be no longer with thee"<sup>1</sup> afterwards, for let all things be as befits our age.

### 252.—BY THE SAME

I will burn thee, dear, with the torch, and burning him who is within, too, in my drunken fury, I will smugly depart a fugitive, and sailing over the purple Adriatic, shalt in my wanderings, at least lie in ambush at doors that open at night.

### 253.—BY THE SAME

GIVE me thy right hand for a time, not to stop me from the dance, even though the fair boy made mockery of me. But if he had not been lying at the wrong time next his father, he would not, I swear, have seen me drunk to no purpose.

### 254.—BY THE SAME

FROM what temple, whence comes this band of Loves shedding radiance on all? Sure, my eyes are dazed. Which of them are slaves, which freemen? I cannot tell. Is their master a man? It is impossible, or if he be, he is much greater than Zeus, who only had Ganymede, though such a mighty god. While how many has this man!

<sup>1</sup> Hom. *Od.* xi. 66. Homeri verbis male abulatur.

## GREEK ANTHOLOGY

## 253.—ΤΟΥ ΑΥΤΟΥ

Οὐδ' αὐτὴ σ' ἡ λέξις, ἀκοινωνητε, διδασκai,  
 ἐξ ἐτιμον φωνῆς ῥήμασιν ἐλκομένη,  
 πᾶς φιλοπαις λεγεται, Διονύσιε, κού φιλοβούπαιε.  
 πρὸς τοῦτ' ἀντειπεῖν μὴ τι πάλιν δυνασαι.  
 Πυθί' ἀγωνοθετῶ, συ δ' Ὀλύμπια χοῦς ἀποβαλλων β  
 ἐκκρίνω, τούτους εἰς τὸν ἡγῶνα δέχῃ.

## 258.—ΜΕΛΑΓΛΙΓΚΤ

Πύγκαρπὸν σοι, Κύπρι, καθηρμοσε, χειρὶ τρυγῆσας  
 παίδων ἄνθος, Ἔρωσ ψυχαπιπτην στεφανον.  
 ἐν μὲν γὰρ κρίνον ἦδυ κατέπλεξε Διουδωρον,  
 ἐν δ' Ἀσκληπιαδην, τὸ γλυκὺ λευκόιον.  
 ναὶ μὲν Ἡρακλειτον ἐπέπλεκεν, ὡς ἀπ' ἀκάνθης δ  
 τρεῖς ῥοδον,¹ οἶνανθ' δ' ὥς τις ἐθαλλε Διων'  
 χρυσάνθ' δὲ κόμαισι κρόκον θηρωνα συνῆψεν.  
 ἐν δ' ἐβαλ' ἐρπίλλου κλωνίον Ὀυλλιαδην,  
 ἀβροκόμην δὲ Μυλσκον, ἀειθαλες ἔρνος ἐλαιης  
 ἡμερτοὺς δ' Ἀρέτου κλώνας ἀπεδρεπετα. 10  
 ὀλβιστὴ νήσων ἱερα Τύρος, ἡ το μυροπυσυν  
 ἄλσος ἔχει παίδων Κυπριδος ἀνθοφορον.

## 257.—ΤΟΥ ΑΥΤΟΥ

Ἄ πύματον καμπτήρα καταγγέλλουσα κορωνίς,  
 ἐρκοῦρος γραπταῖς πιστοτάτα σελίσι,  
 φάμι τον ἐκ πάντων ἡθροισμένον εἰς ἓνα μόχθον  
 ὑμνοθετᾶν βιβλῇ τῇδ' ἐνελιξάμενον

¹ I conjecture *φι μέλι* and render so, taking the first *ἐν* as = *ἐν*. The bloom of Heracles and Dion was contemporary

¹ Which were held later in the year.

## STRATO'S MUSA PUERILIS

### 255.—BY THE SAME

UNNOTICABLE man! does not the word itself teach you by the words from which it is truly derived? Everyone is called a lover of boys, not a lover of big boys. Have you any retort to that? I preside over the Pythian games, you over the Olympian,<sup>1</sup> and those whom I reject and remove from the list you receive as competitors.

### 256.—MELEAGER

Love hath wrought for thee Cypria, gathering with his own hands the hay-flowers, a wreath of every blossom to cozen the heart. Into it he wove Di-odorus the sweet hy and Asclepiades the scented white violet. Yea, and thereupon he planted Heraclitus when, like a rose, he grew from the thorns, and Dion when he bloomed like the blossom of the vine. He tied on Theron, too, the golden-tressed saffron, and put in Uliades, a sprig of thyme, and soft-haired Myseus the ever-green olive shoot, and despoiled for it the lovely boughs of Aretas. Most blessed of islands art thou, holy Tyre, which hast the perfumed grove where the boy-blossoms of Cypria grow.<sup>2</sup>

### 257.—BY THE SAME

I, THE flourish that announce the last lay's finish, most trusty keeper of the bounds of written pages, say that he who hath completed his task, including in this roll the work of all poets gathered into one,

<sup>1</sup> This, being a list of the boys Meleager himself knew at Tyre, cannot, as has been supposed, be the proem to a section of his *Stephanus*. The following epigram, on the other hand (if by Meleager), certainly stood at the end of the whole *Stephanus*.

# GREEK ANTHOLOGY

ἐκτελέσαι Μελέαγρον, αἰέμνηστον δὲ Διοκλεῖ  
 ἄνθεσι συμπλέξαι μουσοπόλον στέφανον.  
 οὐλα δ' ἐγὼ καμφθεῖσα δρακοντείοις ἴσα νότοις,  
 συνθρονος ἱδρυμαι τέρμασιν εὐμαθίας.

## 258.—ΣΤΡΑΤΩΝΟΣ

Ἡ τάχα τις μετόπισθε κλύων ἐμὰ παίγνια ταῦτα,  
 πάντας ἐμοὶς δόξει τους ἐν ἔρωτι πονοῦν·  
 ἄλλα δ' ἐγὼν ἄλλοισιν αἰὲ φιλόπαισι χαρίσσω  
 γρίμματα, ἐπεὶ τις ἐμοὶ τοῦτ' ἐνέδωκε θεός.

## STRATO'S *MUSA PUERILIS*

is Melenger, and that it was for Diocles he wove from flowers this wreath of verse, whose memory shall be evergreen. Curled in coils like the back of a snake, I am set here enthroned beside the last lines of his learned work

### 258. -STRATO

PREFRANCE someone in future years, listening to these trifles of mine, will think these pains of love were all my own. No I ever scribble this and that for this and that boy-lover, since some god gave me this gift.





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